

Gilb. Michell. Breedsall 1707
**A NECES-
SARY DOCTRINE
AND ERVDITION FOR
ANY CHRISTEN
man, set furthe by
the kynges ma-
iestie of En-
glande**

H &c. *Nelson*

Pfal. xix.

**Lorde preserue the Kyng, and here
vs when we call vpon the.**

Pfal xx.

**Lorde in thy strengthe the Kyng
shall reioyse, and be meruailous glad
through thy saluation.**

The contentes of this booke.

The declaration of fayth.

The articles of oure beliefe, called the
Crede.

The seven sacramentes.

The .x. commandementes of almyghty
god.

Our lordes prayer called the Pater noster.

The salutation of the angell/ called the
Aue Maria.

An article of freewyll.

An article of iustification.

An article of good woorkes.

Of prayer for soules departed.



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JOHENRY THE EYGH T

BY THE GRACE OF GOD KYNG
of Englande, Fraunce, and Irelande, de-
fendour of the faythe, and in earthe of the
churche of England and also of Ireland,
supreme hed, vnto all his faithful and lo-
uyng subiectes sendeth greetyng.



Like as in the tyme of darcke-
nesse and ignoraunce, syndynge our
people seduced and drawen from the
truth by hypocrisy and superstition,
we by the helpe of god & his worde
haue trauayled to purge and clense
our realme frome the apparant enormities of the
same. wherin by openyng of goddes trueth, with
settyng furth and publishyng of the scriptures, our
labours (thanks be to god) haue not ben void and
frustrate: So now we perceiuing, that in the tyme of
knowledge, the deuyl (who ceaseth not in all tymes
to bere the worlde) hath attented to retorne agayn,
(as the parable in the gospel sheweth) into the hous
purged and clensed, accompanied with seuen worse
spirites: and hypocrisy and superstition beyng ex-
cluded and put away, we fynde entered into some of
our peoples hartes, an inclination to sinister vnder-
standyng of scripture, presumption, arrogancye,
carnall liberty, and contention: we be therfore con-
strayned for the refozation of them in tyme, and
for

THE PREFACE.

fo: auopding of suche diuersitie in opinions, as by the sayde euyl spirites might be engendred, to sette furth with the aduise of our clergyliche doctrine and declaration of the true knowledge of god and his worde, with the principall articles of our religion, as wherby all men may vniformely be ledde & taught the true vnderstandyng of that whiche is necessary fo: euery ch:isten man to know, fo: the ordering of him selfe in this lyfe, agreably to the will and pleasure of almyghty god. Which doctrine also the lordes bothe spirituall and tempozall, with the nether house of our parliament, haue both sene and lyke very wel. And fo: knowlege of the orde of the matter in this boke conteined, fo: as muche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. wherunto is nexte adioyned the declaration of the articles of our Crede, conteinyng what we shulde belcve. And incontinently after them foloweth the explication of the seven sacramentes, wherin god ordinarily worketh, and whereby he participateth vnto vs his speciall giftes and graces, in this lyfe. Whiche matters so digested and set forth with simplicitie and plainesse, as the capacities and vnderstandynges of the multitude of our people may easily receyue and comprehend the same: There foloweth convenientlye the declaration of the .x. commaundementes, beyng by God ordeyned the hyghe way, wherin eche man shulde walke in this lyfe, to finish frutfully his journey here, and after to rest eternally in ioy with him. Whiche because we can not

Saythe

The crede

The sacra-
mentes.

The com-
maunde-
mentes.

THE PREFACE.

not doo of our selfe, but haue nede alwayes of the grace of god, as without whom we can neither continue in this lyfe ne without his speciall grace doo any thing to his pleasure, wherby to attaine the life to come: we haue after declaration of the cōmandementes, expounded the. vii. petitions of our Vater noster, wherin be contained requestes and suites for all thynges necessary to a chrysten man in this present lyfe, with declaration of the Ave Maria, as a prayer contaynyng a ioyfull rehersall, and magnifyng of god in the worke of the incarnatiō of Chryst whiche is the grounde of our saluation, wherin the blessed virgin our Lady, for the abundance of grace, wherewith god indued her, is also with this remembrance honoured and worshypped. And for as muche as the heades and sensis of our people haue ben imbusted, and in these dayes trauailed with the vnderstandyng of freewill, Justification, Good workes, and Praying for the soules departed: we haue by the aduise of our clergie, for the purgation of erroneous doctrine, declared and sette furthe openly plainly, and without ambiguitie of speche, the mere and certain truthe in them. So as we verily truste that to knowe god, and howe to lyue after his pleasure, to the attaining of everlastyng life in the ende, this boke conteyneth a perfecte and sufficient doctrine, grounded and established in holy scriptures. wherfore we hartly exhorte our people of all degrees, willyngly and earnestly bothe to reade and pryncipe in theyr hartes the doctrine of this boke, considering that god (who as saynt Paul sayeth, distri-

buteth

The pater
noster.

The Ave

Freewill.
Justifica-
tion.
Goodwor-
kes.
Prayer for
soules.

THE PREFACE.

diuideth to his church his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that al thynges shulde be done semely and in orde, and hath beautified and set furthe by distinctiō of ministers and offices, the same church: And considering also that for the one parte whiche shuld teache other, is necessary not only knowlege, but also learning and cunning in the same knowlege, wherby they may be hable conveniently to dispence and distribute to their audience the trueth of god, accordyng to theyr connyng for the edification of other, and by true exposition of the scriptures accordyng to the apostolicall doctrine receyued and maintained from the begynnyng, and by conferring and declaracion of them, to conuince, refell, and reprove all errours and vntrouthes set furthe to the contrary & finally be also able to giue an accompte, as saynt Peter sayeth, of that they professe: It must be agreed than that for the instruction of this parte of the church, whose offyce is to teache other, the hauing, redyng, and studyeng of holy scripture, bothe of the olde and newe testament, is not onely conuenient but also necessary: But for the other parte of the church ordeined to be taught, it ought to be deemed certainly that the reading of the olde and newe testamēt, is not so necessary for all those folkes, that of duty they ought and be bound to reade it, but as the prince and the policy of the realme shali thynke cōuenient, so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath nowe restrained it from a greate meynyng
myng

THE PREFACE.

ming it sufficient for those so restrained, to here and truly beare away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may obserue and kepe them inwardly in their harte, and as occasion serueth, expresse the in their dedes outwardly, wherby they may be partakers of that blisse, whiche the gyuer of blessednes our sauour Chyriste spake of and promised to suche, sayeng: Beati qui audiunt uerbum dei, & custodiunt illud. Blessed be they that here the true doctrine of god, and kepe it, whiche is the true sense of that texte, wherfore we exhorde and desyre al our louyng subiectes, that they prayeng to God for the spirite of humilitie, do conforme them selues as good scholers and learners ought, to here and beare away as afore, and willingly to obserue such ordre, as is by vs and our lawes prescribed, and to rede and beare well away the true doctrine, lately by vs and our clergye set forth for theyr erudition, wherby presumption and arrogancye shall be withstanded, malycie and contention expelled, and carnall libertie refrayned and tempered, and disdeyne clerely remoued and taken away. So as endeuour yng our selues to lyue quietly and charitably together, eche one in his vocation, we shall be soo replenysed with manifold graces and gyftes of god, that after this lyfe we shall reigne in ioy euerlastyng with the onely head of the vniuersal catholike church our sauour and redeemer Iesus Chyriste. Amen.

The first of these is the fact that the
 system is not a simple one, but a
 complex one, involving many factors
 and many different people. It is a
 system that is constantly changing
 and evolving, and it is one that
 is constantly being improved upon.
 The second of these is the fact that
 the system is not a static one, but
 a dynamic one, one that is constantly
 in motion and constantly changing.
 The third of these is the fact that
 the system is not a closed one, but
 an open one, one that is constantly
 interacting with the outside world.
 The fourth of these is the fact that
 the system is not a simple one, but
 a complex one, involving many factors
 and many different people. It is a
 system that is constantly changing
 and evolving, and it is one that
 is constantly being improved upon.
 The fifth of these is the fact that
 the system is not a static one, but
 a dynamic one, one that is constantly
 in motion and constantly changing.
 The sixth of these is the fact that
 the system is not a closed one, but
 an open one, one that is constantly
 interacting with the outside world.
 The seventh of these is the fact that
 the system is not a simple one, but
 a complex one, involving many factors
 and many different people. It is a
 system that is constantly changing
 and evolving, and it is one that
 is constantly being improved upon.
 The eighth of these is the fact that
 the system is not a static one, but
 a dynamic one, one that is constantly
 in motion and constantly changing.
 The ninth of these is the fact that
 the system is not a closed one, but
 an open one, one that is constantly
 interacting with the outside world.
 The tenth of these is the fact that
 the system is not a simple one, but
 a complex one, involving many factors
 and many different people. It is a
 system that is constantly changing
 and evolving, and it is one that
 is constantly being improved upon.

Faith.



FOR AS MOCHE AS IN this booke, whiche is sette furthe for the institution and erudition of the common people, the articles of our faith haue the fyrste place, it is very necessarye, befoze we entre into the declaration of the sayde articles, some thyng to entreate of fayth, to the intent that it may be knowen. what is ment properly by the woꝛde Faythe, as it is apperteynyng to a chꝛisten man, who by faythe is partaker of goddis benefites by Chꝛyste. And although faith be diuersly taken in scripture, it shal be sufficient to entreate here, of two kyndes oꝛ acceptions of the same.

FAYTHE in the fyrste acceptiō, is considered as it is a seuerall gyfte of god by it selfe dyſtincte from hope and charitie, and so taken, it signifieth a perswasion and belefe, wrought by god in mannes harte, wherby he assenteth, grantereth, and taketh for true, not onely that god is, whiche knoweledge is taught and declared by the marueylous woꝛkes of the creation of the woꝛlde, as sayeth saint Paule in the epistle to the Romains, but also that al the woꝛdes and sayenges of god, which be reueled and opened in the scripture, be of moſte certayne truthe and infallible veritie. And further also, that all those thyngeſ, whiche were taught by the apostles, and haue ben by an hole vniuerſal conſent of the church

Rom. i.

B

of

F A Y T H E.

of Chyſte, euer ſythe that tyme, taught continual-
ly and taken alwayes for true, ought to be receyued
accepted and kept, as a perfect doctrine apoſtolyke.
And this is the firſt acception of faith, which man
hath of god, wherin man leaneth not to his owne
naturall knowledge, whiche is by reaſon, but lea-
neth to the knowledge, atteyned by fayth, without
the whiche faith, we be ignorant and blynde, and
can not vnderſtande, accoꝝdyng as the prophete
Eſaie ſaythe, Nifi credideritis, non intelligitis, Onles
ye beleue, ye ſhall not vnderſtande. And this faith
is the beginning, entrie, and introduction vnto all
chriſten telygion and godlynes. For as ſaynt Paul
ſayth, He that cometh to god, muſt beleue that he
is, and that he is a rewarder vnto theym, whiche ſeek
to pleaſe hym. And this faith, although it be the
neceſſary beginning of all rightuousneſſe, yet if it
procede not further, to Hope and Charitie, it is cal-
led in ſcripture a deade faythe, bycauſe it is voyde
and deſtitute of the lpe and efficacy of charitie.

Vii. iuxta
ſept.

Hebr. xi.

Faythe in the ſecond acception is conſidered as
it hath hope and charitie annexed and ioyned
vnto it: And faith ſo taken ſignifieth not onely the
beleſe and perſwaſion befoꝝe mentioned in the fyrſt
acception, but alſo a ſure confidence and hope, to
atteyn what ſo euer god hath promiſed for Chyiſtes
ſake, and an hartty loue to god, and obedience to his
commaundementes. And this faythe is a lvely
faythe, and woꝝketh in man a redy ſubmiſſion of
his wyl to goddis wylle. And this is the effectua-
ll faythe that woꝝketh by charitie, whiche ſaynte
Paul

FAITH.

Paule vnto the Galathians affirmeth to be of val-
 ue and strengthe in CHRISTE IESV. By this Gala.v.
 faythe, Abraham, not knowing whether he shulde
 goo, went out of his countrey, and dwelte in the Hebr.xi.
 lande of beheste, as in a straunge lande, lokynge
 and trustynge for a citie founded and buylded by
 almyghty god. By this faythe also, he was ready
 to offer vp his onely begotten sonne Isaac, whan
 he was tempted, in whom he loked for the promyse,
 nothyng doubtyng, but that god was able to
 rayse hym vp agayne frome deathe. And this wyse
 is faythe taken in the moste part of the examples,
 whiche be recyted of sainte Paule in the eleuenthe
 chapter of his epistle to the Hebrues. And this
 faythe euery chrysten man professeth and couenan-
 teth to keepe, whan he receyueth the sacrament of
 baptisme.

For declaration whereof, it is to be noted, that
 all promyses of god, made to man after the falle of
 Adam, for Christes sake, be made vnder this condi-
 tion, that man shoulde beleue in god, and with the
 grace of god, gyuen for CHRISTE, endeuoure
 hym selfe to accomplyshe goddis commandemen-
 tes. The churche (therfore intendynge that man
 shoulde alwayes haue in mynde, how the promyses
 of god be made vppon condition, and without kee-
 pinge of the condition, no man is partaker of god-
 dis promyses) hath taughte and ordeyned, that
 menne befoze they receyue baptisme, shall promyse
 and couenaunte to fulfyll the sayde condytion,
 and to forlake the deuyll and the wo,lde, and to

B.ii.

serue

FAITH.

serue onely god. And of this especiall couenaunt, wherby man byndeth him self to god, he is called in latyn Fidelis, faithfull, and he that neuer made the same couenant, or after he hath made it, renounceth and refuseth the same, is called amonges chrysten men Infidelis, vnfaithfull or heathen. And bycause god hath made promise and couenant with man (as is befoze declarcd) whiche we muste moste assuredly beleue, that god wyl observe and kepe, and is euer in his wordes and promyses, most true, moste iuste, moste constant: therfore god is called (as he is in dede faithfull to man, and keepeth and obserueth his faith, that is to say, his promise to man, requirung that man shulde lyke wyse kepe his faith and promise towarde hym.

NOWE of that whiche is befoze sayd, it is manifest, that faith (as it is taken in the second accepti- on) is the perfect faith of a true chrysten man, and conteineth the obedience to the hole doctrine and religion of Chryste. And thus is faith taken of saynt Paule, and in other places of scripture, where it is sayd, that we be iustified by faith. In which places men may not thynke that we be iustified by faith, as it is a seuerall vertue separated from hope and charitie, feare of god and repentaunce, but by it is meant faith, neither only ne alone, but with the foze- sayd vertues coupled togyther, conteining as it is afozesayde, the obedience to the hole doctrine and religion of Chryste.

And here is to be noted, that euery man, that dothe offende god, dothe not lose his faith therby.

FAITH.

For they that synne by frailtie and soden motions
(whiche iuste men doo not auoyde) and be taughte
therfoze of Chyist to say in their Pater noster, Forgiue
vs our trespasses, as we forgyue them that trespassed
gaynste vs: Yet those men, so b:reaking their promyse
with god, and slackyng in suche care and desyre, as
they shulde haue to please god, neuerthelesse be not
accompted to haue lost theyr fayth therby, yea they
also who after the knowlege of god, fall into dead-
ly synne aduisedly, as they that committe murther,
adultery, and other abhominations, and soo falle
from faythe, as it is taken in the seconde acception,
and be therfoze out of the state of grace and fauour
of god for the tyme, yet do not those men fall from
fayth, as it is taken in the fyrst acception, that is to
saye from certayne and assured knowlege of god Luc. xii.
and his doctrine. And therfoze the gospell speaketh
of a seruaunt, that knoweth the wyl of his lord, and
dothe it not. And saynt James in his epistle sayeth, Iacob. ii.
that faythe may remaine without charitie. Where-
foze a transgressour of the lawe of almyghty God
after baptysme, kepeth styll a remorse of conscience,
and the lyghte of knowlege by faythe, whereby he
seeth the remedies, howe to attayne remission of
synne, and by a special gyfte of further grace is mo-
ued to vse the same remedies, and so by faythe wal-
keth the wayes ordeined to attaine remission of sin-
nes, as in the sacrament of penance, shalbe declared.


Thus we haue shewed two acceptions of fayth
and declared, that the fayth of knowlege may re-
maine in hym that hath fallen from fayth, after the

FAITH.

second acceptation. But whether there be any special particular knowlege, which man by faith hath certainly of him self, wherby he may testify to him selfe, that he is of the predestinates, which shal to thende perseuere in their callinge, we haue not spoken, ne can not in scripture ne doctours find, that any such faith can be taught or preached. Truth it is, that in the sacramentes instituted by Ch:ist, we may constantly beleue the workes of god in them, to our present comfort, and applycation of his grace and fauour, with assurance also, that he wyll not faile vs, if we fall not from hym. wherfore so continuinge in the state of grace with hym, we may beleue vndoubtedly to be saued. But forasmuche as our owne frailty and naughtynes, ought euer to be feared in vs, it is therfore expedient for vs to lyue in continually watche, and continually fight with our enemies, the deuyl, the flesh, and the world, and not to presume to moche of our perseuerance & continuance in the state of grace, which on our behalfe is vncertayne and vnstable. For although goddis promises made in Ch:iste be immutable, yet he maketh them not to vs, but with condition, so that his promise standyng we may yet faile of the promise, because we kepe not our promise. And therfore if we assuredly reckon vpon the state of our felicity, as grounded vpon goddis promise, and do not therewith remembre, that no man shalbe crowned, onles he lausfully fight, we shal triumph before the victorie, and so loke in vaine for that whiche is not otherwise promised, but vnder a condition. And this euery ch:isten man must assuredly beleue.

The

**The Crede or the .xii. articles
of the christen faythe.**

- i  Beleue in god the father almighty
ty maker of heauen and earth.
ii And in Jesu Christe his onely
sonne our lorde.
iii whiche was conceived by the holy goste,
borne of the virgine Mary.
iiii Suffred vnder Pöce Pylate, was crucifi
ed, dead, buried, and descended into hell.
v And the thirde day he rose agein frö deth.
vi he ascended into heauen, & sitteth on the
right hand of god the father almighty.
vii From thens he shall come to iudge the
quicke and the deade.
viii I beleue in the holy goste.
ix The holy catholike churche.
x The communyon of sayntes: The for
gyuenes of synnes.
xi The resurrection of the body.
xii And the lyfe everlastynge. Amen.

Here

THE NOTES.

Here folowe certayne notes for the
better vnderstanding of this Crede.



First it is to be noted, that all
and singular the .xii. articles, contai-
ned in this Crede, be so necessarye to
be beleued for mans saluation, that
who so euer wyl not constantly be-
leue them, or wyl obstinately affirme the contrary
of theym, can not be the very members of Ch^riste,
and his espouse the churche, but are very infidelles
or heretikes, and members of the deucl, with whom
they shall be perpetually damned.

Secondly it is to be noted, that all true ch^ris-
ten men, ought and muste moste constantly beleue,
maynteyne and defende all those thinges to be true,
whiche be comprehended in this Crede, and in the
other .ii. credes, wherof the one is vsed to be sayde
at masse, and is approued by the auncient generall
councelles, & the other was made by the holpe man
Athanasius: And also all other thynges which be
cōprehended in the hole body & canon of the bible.

Thirdly that all true ch^risten men ought and
must not onely repute take and holde all the sayde
thynges for the most holy, most sure, and most cer-
tayne and infallible truthes of goddis wo^rde, and
suche as neyther oughte ne can be altered or con-
uelled by any contrarye opinion or authoritie: but
also must take & interp^retate all the same thynges
acco^rdyng to the selfe same sentence and interp^re-
tation

THE. I. ARTICLE.

tation, whiche the wordes of scripture do signifie,
and the holy approued doctours of the churche, do
agreably intreate and defende.

Fourthly that all true chriſten men ought and
muſt vtterly reſuſe and condemne al thoſe opiniōs
contrary to the ſaid. xii. articles of our crede, whi-
che were of longe tyme paſte condemned in the. iiii.
holy counſels, that is to ſay, in the counſel of Nice,
Conſtanſtinople, Ephēſe, and Calcidonēſe.

The fyrſt article.

I beleue in god the father almighty
maker of heauen and earthe.

Of the plain vnderſtandinge
hereof, euery materſhall worde of this
article ſhalbe declared hereafter. And
firſt we muſte knowe, that God is a God.
ſpiritual and an inuiſible ſubſtance,
of nature, of infinite power and eternall, without
beginning or endyng, & of incomprehenſible know-
lege, wiſdome, goodnes. iuſtice, and mercy, and that
there is but one very god, thre perſons, the father,
the ſonne, & the holy goſt, & that theſe thre perſons,
be not thre goddis, but all one god, one nature,
one ſubſtance, all one euerlaſtinge eſſence or being,
and all lyke and equall in might, power, wiſdome,
knowlege, rightwiſnes, and all other thynges be-
longyng vnto the deitie. And that beſyde or with-
out this god, there is none other god.

C

Howe

THE. I. ARTICLE.

Father

Moreouer we must knowe, that god the father is the fyrst persone in trinitie, and father of his onely begotten sonne, the second persone in Trinitie, and that he dyd begette him of his owne substance, by eternall generation, that is to say, by generation that neuer had begynning.

And where this article conteineth, that god the father is Almighty, it is as moch to say, as that he may do all thynges that he wil, in heauen and in earthe, and nothyng is to hym impossible, and that his godly power and myghte excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: so that all other powers whiche be in heauen, earthe, or hell, be nothyng as of theym selues, but haue all their might force and strength of hym, and be all subiecte vnto his power, and can not resyst or lette the same. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any synne: for whan soeuer any synne is done by any creature, the same is wrought by the malice of the deuyll, or free wyll of man, only by the sufferance and permission of god, not and by the working & power of god, in stynging vp, furthering, or assisting the malice of the euill thought or deede.

This article conteineth further, that god the father Almighty, dyd at the begynnyng, create, forme, and make of nought, heauen and earthe and all thynges visibible, and inuisibible, and that he dyd gyue vnto them, all theyr power and myghte, and so he doth from tyme to tyme continually pre-

serue

THE. I. ARTICLE.

Serue, gouerne, susteyne, and mainteine the hole worlde, and all creatures thetin, by his onely goodnesse and high prouidence, in so moche that without his continuall workynge, nothinge shulde be able, any while to continue.

And for the more euydent and playne vnderstandyng of the firste parte of this article, whyche is, I beleue in god, it is to be noted, that we must not onely beleue stedfastly, that god is, and that he is true in all his wordes and promyses, and that he is omnipotente, and creatour of heauen and earthe, and so forth: but we muste also with this our beleue, loue god, and cleaue onely vnto hym, and that with al our harte and power, and so continue and dwelle styll in hym, by loue. It signifieth also, that we must obey vnto his wyll, as well in all our inwarde thoughtes and affections, as also in al our outwarde actes and dedes, and that we must abhorre all vyce, and not wishe or desyre of god, any euill or vngodly thing. It signifieth also that we must constantly betake and commytte our selues, and all ours holy vnto god, and fyre all our hole hope, trust, and confidence in hym. and quyte our selues in hym, beleuyng perfectly and assuredly that he wyll in dede shewe no lesse goodnesse, loue, mercy, grace, and fauour vnto vs, than he promyseth by his word to do with vs, vsing our selues as afore is sayde.

This maner of beleue we ought to haue in no creatour of god, be it neuer so excellent, but in god only, & therfore in this crede, the said maner of spea

king

king

THE. III. ARTICLE.

kyng, I beleue in, is vlsed onely in the thre articles; whiche concerne the thre persons in trinitie, that is the father, the sonne, and the holy goste.

The seconde article.

And in Jesu Christ his onely sonne our lozde.



Of the vnderstandinge of this second article, it is to be knowen, that IESVS CHRIST is the only begotten sonne of almighty god the father, and he was begotten of his godly nature & substance eternally, and that he is very god, the same substance with god the father, and the holy gost, vnto whom he is equall in all thinges of the godhead. And although we christen men, may be called the children of god by adoption and grace, yet onely our sauour Iesus Chyste is god the fathers sonne by nature.

We must knowe also and beleue, that IESVS CHRIST, was eternally pzeordeined and appointed, by the decree of the hole Trinitie, to be our lozde, and to redeme and byynge vs from vnder the dominion of the deuyl & sinne, vnto his kyngdome, lordshyp, and gouernance, and therfore is worthely called IESVS that is to say, sauioz: and CHRIST that is to saye, anointed king & priest, and LORD, that is to saye, redemer and gouernour, for he hath done and fulfilled for all mankinde the very office both

THE. II. ARTICLE.

bothe of a p̄iest, and of a kyng, and lord. Of a p̄iest, for asmoche as he hath made sacrifice and oblation on the crosse, in that he there willingly suffered his naturall body to be slayne, and his bloudde to be shed for remission of synne, and so was bothe the p̄ieste and the sacrifice it selfe. And of a kyng and lord, in that he hath like a moste mighty conquerour, overcome and vtterly oppressed his enemies, and hath spoyled theym of the possession of mankinde, whiche they wanne before by fraude and deceyte, by lyinge and blasphemynge, and hath brought by now into his possession and dominion, to reigne ouer vs in mercy, lyke a most louing lord and gouernour. And therfore in this article we call hym Our lord.

And although this worde Dominus, diuers tymes is translated in to our englysshe tongue, the lord, and the place and circumstance of scripture, oftentimes requireth the same, yet amonge vs christen men, in our common speche, when we speake of Christe and call hym Lord, it is mooste mete and conuenient, that we call hym, Our lord, to signifie and admonishe vs, that we be his peculiar people, redemed by hym, and deliuered from the dominion and the captiuitie of the deuyll, and be made his owne propre and obedient seruauntes, after which sorte, the heathen people (bycause of their infidelitie) be neither his seruauntes, ne partakers of his benefites, and therfore can not say, and call him as (Christen men do) Our lord.

C. iij.

The

The thirde article.

whiche was conceived by the holy
gost bozne of the virgin Mary.



Hence declaratyon of this arty-
cle, ye shall vnderstande, that whan
the tyme was come, in the whiche it
was befoze ordeyned and appoynt-
ed, by the decree of the hole Trini-
tie, that mankynde shoulde be saued and redeemed,
than the sonne of god, the seconde person in Trini-
tie, and verry god, descended from heauen in to
the world, to take vpon him the verry habite fourme
and nature of man, and in the same nature to sus-
fer his glorious passion for the redemption and sal-
uation of all mankinde.

And for farther declaration he reof, it is to be
consydered, that befoze the comynge of Chyste,
mankynde was so blynded and drownded in synne,
that the true knowlege of god was euery where in
the world forgotten, and his lawes broken, not on-
ly by the gentiles in all other nations, but also by
the iewes, the chosen people of god, to whome god
had by his seruaunt Moyses giuen his lawes, wher
by they myght knowe howe to auoyde synne and
pleased hym, and where those lawes gyuen by god,
were often by them transgressed, yet almighty god
dyd from tyme to tyme, sende to theym his prophe-
tes, inspired with his holy spirite, bothe to admo-
nyshe them of their synnes, and to teache them how
they

THE. III. ARTICLE.

they shuld truely vnderstande and obserue the said lawes gauen by his seruaunt Moyses. After the whiche admonitions many tymes so gauen by the prophetes and nothynge regarded, almyghty god of his infinite goodnes and inestimable mercy, for the loue that he beare to mankynde, dyd send at the last in to the worlde his onely begotten sonne, being his eternal wisdom, by whome in the begynnyng he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and to teache the world the truth of his lawes, and by what meanes the world might by faythe to be gauen to his wordes and doctrine, amende theyr lyues, and attayne to comme to the lyfe in heauen, folowynge hym in his doctrine, who was the waye, to come to the father, the Truthe, to attayne the knowlege of the father, and the Lyfe it selfe, wherein he shulde finally leade them, to come vnto the father, vnto whom god the father, commaundyng the worlde to gyue full credence sayd to all men, *Ipsium audite*, beare hym.

Mat. xvi.

wherfore the sayd sonne of god, in the wombe of the blessed virgin called Mary, dyd take vpon him of her very fleche, nature and substance, mans nature, and beyng conceiued by the holy gost, was bozne of her body, and dyd vnite and conioyne together the same nature of man, take of the substance of the said most blessed virgin, with his godheade in one persone, with suche an indissoluble and inseparable knotte and bonde, that he beyng one persone I E S V S C H R I S T E, was, is, and euer shall be in

THE. IIII. ARTICLE.

be in the same person, verie perfecte god, and verie perfecte man, whiche holy woꝝke of the incarnati-
on, was not wrought by the seede of man, but by the
holy goste in the sayde moſte blessed virgine, with-
out any motion of concupiscence oꝝ spotte of synne,
and was accomplyshed without any violati-
on oꝝ detriment vnto the virginite of that blessed vir-
gine saint Mary, who bothe in the conception and
also in the byꝝth and natiuitie of our sauour I E-
SV CHRIST her chylde, and euer after reteyned
still her virginite pure and immaculate, and as
clere without blotte as she was at the tyme that she
was fyrst boꝝne.

The fourth article.

Suffered vnder Ponce Pilate / was cru-
cified, dead, buried, and descended into hell.



DECLARATION of this article
it shalbe expedient bꝛefely to repete the
processe, of a great part of our sauour
Christis lyfe, from the beginninge, vn-
to the tyme of his most gloꝝious passi-
on, with the same passion also, and the descense of
his soule into hell, wherfoꝝe we must vnderstande,
that Christe verie god and man, after he was con-
cepued and boꝝne of his blessed mother, waxed and
lyued foꝝthe here in the woꝝlde, vntyll he came vn-
to the. xxxiii. yere of his age, and that in all this
tyme of his lyfe, he suffered and endured foꝝ our sa-
kes

THE. IIII. ARTICLE.

kes and our welthe, & also for our example, moche
bodily affliction, moche labour, moch trauaile, mo
che hunger, thyrst, and pouertie, moche iniury and
ignominy, and many other such miseries and infir
mities, as all mortall men be subiecte vnto (syn and
ignozaunce onely except) & so passed ouer al the hole
course of his lyfe, euen fro his natiuitie vntyll his
death, in suche perfect obedience vnto the lawes of
god and man, accoꝝdyng to the wyll of his father,
and in suche perfecte innocencye of lyuing, that no
faute or blame of lyuynge, ne any offence or trans
gression coulde iustly and truly be laid against him
and yet the blynd, ignoꝝant, and obstinate Jewes,
replete with enuy and malice, as the very members
of the deuyll, by whom they were pꝛouoked and en
duced ther vnto, laboured continually by all craft
and meanes they coulde, to dystroye hym, and at
length conspyring together, they toke him serching
and pꝛocuringe false wytnesse to accuse hym, and
after they had bette him, and spette in his face, and
blessed al the byllany they could vnto him, they bound
him, and brought him befoꝝe Pontius Pilatus, be
inge than the chiefe iudge in Ierusalem, vnder the
emperour of Rome, and there they most falsely ac
cused hym, as a subuerter of the lawes of god, and
as a persone that seduced the people, and moued se
dition amonge them, and as a traitour against the
emperour of Rome, after whiche accusations our
sayde sauour and redemer Iesus Christ was gre
uouously scourged, by the commaundement of Py
late, and had a crown of thorne put vpon his head

D

by

THE. IIII. ARTICLE.

by the souldiours of the garrison, and was by them not onely moste spitefully mocked and scozned, but also most cruelly toymented and afflycted, and after this he was at the last in publike and open iugement, condemned by the sentence of the said iudge, to be crucified, to the intent he shoulde suffer that kynde of deathe, whyche amonge the Jewes was cuer most abhoxred and detested, and accompted to be the moste shamefull and cursed of all other: and so accoꝝpyng to the sayde sentence, the souldiours of the garryson crucified hym, that is to say, they nayled hym thzoughe handes and feete to a crosse, and hanged hym bpon the same betwene two thyues, vpon a certayne hyll callyd Caluary, vntyl he was deade: and after he was thus deade, one Joseph of Aramathia, beyng one of Christis disciples, obteyned lycence of the sayde iudge, to take downe the blessed bode of oure sauour I E S V CHRIST from the sayde crosse, and that done he and an other of Christis disciples, callyd Nicodemus, wꝛapped and foolded the same bode in a cleane syndon, and soo layde it and buryed it in a newe graue oꝝ sepulchꝛe, whyche the sayde Joseph had made a stone, wherein there was neuer man buried befoꝛe. and after he was thus crucified and deade bpon the crosse, he descended in soule into hell, and losed the pynes oꝝ sorowes therof, wherewith it was not possible, that he shulde be holden, and conquered and oppressed bothe the deuyl and hell, and also deathe it selfe, wherevnto all man-kynde was condemned by the falle of oure foꝛefather

ther

THE. IIII. ARTICLE.

ther Adam into synne.

The proces of our sauour Iesu Chyristis life,
deathē, buriall, and disce to hell, thus declared,
it is specially to be noted, and to be beleued for a
certaine truthe, that our sayde saupour, in all the
tyme of his mooste bytter and greuous passion, and
in sufferynge his mooste peynfull and cruell deathē,
not only indured and susteyned for our redempti-
on, all the peynes and iniuries, and all the obp-
bries and ignominies, whiche were done to hym,
mooste pacientely withoute resistance, and like an
innocent lambe. but also that he did wyllpyngly and
gladly suffer this crosse, and this kinde of deathē
for our example, that we shulde folowe the steppes
of hym, in pacynce and humylitie, and that we
shulde beare our owne crosse, as he did beare his,
and that we shoulde also hate and abhorre all
synne, knowinge for suretie, that who so e-
uer dothe not in his harte, hate and ab-
horre synne, but rather accompteth
the breache and violacion of gods
dis commandement, but as a
lyght matter, and of small
weyght and importance,
he este meth not the
pryce & value of the
passion and deth
of Chyrist, ac-
cordinge
to the dignitie and worthy-
nesse therof.

D.ii.

The

The fyfte article.

And the thyrde daye he rose againe
from deathe.



BY this article it appereth /
howe our sautour Iesus Chriſt, af-
ter he hadde conquered and ſpoyled
the deuyl and hell, he retourned a-
gayn from thens, like a moſt migh-
ty kyng & conquerour, in triumphe
and glo:ry, and ſo reſumed and toke agayn his bleſ-
ſed natural body, the thirde day after his ſaid deth.
And ſo doyng, roſe out of that ſepulcre, in his na-
turall and perfecte manhode, that is to ſay, in his
ſoule, and in the ſelfe ſame body, whiche was boꝛne
of the virgin Mary, and dyd hang vpon the croſſe.
After whiche reſurrection, he was conuerſaunt in
the woꝛlde, by the ſpace of foꝛty dayes, and did eate
and drinke with his apoſtles and his diſciples, and
pꝛeachd vnto them, & authoꝛiſed them to go foꝛthe
into the woꝛlde, to manifeſt and declare, that he
was the very Chriſt, the very Meſſias, and the ve-
ry god and man, whiche was pꝛomyſed in ſcripture
to come to ſaue and to redeeme all thoſe, that bele-
uyng in hym, oꝛdered them ſelues in obeying and
ſolowynge his pꝛeceptes and commaundementes
accoꝛdyngly.

In this article of Reſurrection it is to be no-
ted, that there is nothyng, that can in all aduer-
ſitie and trouble, be moꝛe ſoyefull and comfoꝛtable
vnto

THE. V. ARTICLE.

bu' o bs, than the belefe of this article, that Chyſte
 roſe againe from corpoꝛall deathe to lyfe, and that
 we ſhall alſo do the ſame. The faythe and belefe of
 this (if we do continue in lypynge well) is our vi-
 ctory and triumph ouer the deuyl, hell, and death,
 and a ſpeciall remedy, to put away the hozrour and
 feare of theym, foꝛ as moche as hereby we be affu-
 red, that as deathe coulde not holde Chyſte, euen
 ſoo it can not holde vs, whiche are by a chyſten
 faythe, the very membyes and body of Chyſte, but
 that we ſhall ryſe from deathe, and lyue agayne in
 gloꝛye with hym, euerlaſtyngely, yf we order and
 confoꝛme our wyll in this woꝛlde to his pꝛeceptes.
 And the onely hope hereof, ſhoulde make vs not to
 feare the aduerſities in this woꝛlde, bycauſe we ly-
 uynge as afoꝛe, be assured to haue a better and moꝛe
 glorious lyfe after this, as ſainte Paule wyꝛteth
 to the Coꝛinthians, ſayinge: If we chyſten menne i. Cor. xv.
 had no hope of other lyfe, than this that is pre-
 ſent, than were we the moſte myſerable of all menne.
 But nowe Chyſte is ryſen againe from deathe, and
 hath declared thereby, that there is a life after this
 lyfe, whiche all chyſten men hope to come to. Accoꝛ-
 dyng herevnto ſayth ſaint Auguſtine. All the hope
 of our faythe ſtanderh in this pointe, that we ſhall
 ryſe agayne. This made the faythefull and good
 men (of whom ſaint Paul ſpeketh to the Hebꝛues) Hebr. xl
 to reſuſe to be preſerued from bodily death, bycauſe
 they looked assuredly foꝛ a better reſurrection.

Of this article the epiſtles of ſaint Paul, and
 the newe teſtament be full, to the Romayns he wyꝛ-

D. iii.

teth

THE. V. ARTICLE.

Rom. iiii. teth, Christ rose againe for our iustification, to Timo-
 ii. Tim. ii. the he sayth: Remēber that Iesus Christ is risen again
 Act. i. from death. The apostles besides other names per-
 & ii. tēnyng to their office, be specially called the wyt-
 nesses of Chyristis resurrection, the whiche resurre-
 ction, as it was by many and sundry apparitions
 and other infallible argumentes, declared and pro-
 ued vnto them, so they dyd in all places, and at all
 tymes open and inculcate the same, as a special and
 a chiefe article of Chyristes doctrine, wherein shulde
 depende and rest, the greate comforte and solace of
 all true and faithfull beleuers in Chyrist.

Moreover by this article, it is not onely con-
 firmed vnto vs, howe the naturall bodye of man,
 shall after the coꝝpoꝝall deth and departyng out of
 this pꝛesent lyfe aryse again, as is befoꝛe expꝛessed,
 but also by this resurrection of our sauour Chyrist
 we be admonyshed, that as Chyriste after his death
 rose agayne, so we dyinge from sinne, shulde rylse a-
 gayn, and walke in a newe life of spirite and grace.

The syxte article.

Che ascended into heauen and syt-
 teth on the ryght hande of god the
 father almyghty.



This article conteineth, howe
 our sauour IESVS CHRISTE, af-
 ter that he had perfectly accomplis-
 hed and perfoꝛmed the hole mystery
 of the redemption of mankynde, by
 his

THE. VI. ARTICLE.

his incarnation, his birthe, his passion, his deathe
his buriell, his descendinge into hell, and rysynge
agayn from deathe to lyfe, and after he had bene
here in earthe, conuersant with his apostles and
disciples, by the space of forty dayes, after his re-
surrection, whan he was amonge the apostles, he
in theyr syght ascended vp into heauen, in the very
same his naturally body, whyche was bozne of the
blessed virgine his mother, and was crucified vpon
the crosse, and so did withdralwe his accustomed vi-
sible conuersation, from the presens of his apostles,
and from the bodily syght of all other creatures.
By remembraunce wherof, both they and we shuld
here in earthe eleuate and lyfte vp our hole hartes,
myndes, desyres, and all affections, from earthely
thynges, and frome all carnall and worldly cares,
towards heauen and heauenly thynges, and soo
shulde by his grace prepare our hartes, and make
our selues mete and apte to receiue his spirituall
gyftes, which he sendeth into the worlde.

In this article also is expressed, howe our sa-
uiour Chyste, beinge ascended into heauen, sitteth
on the ryght hande of god the father, that is to say,
hath and shall euer haue communicate vnto hym
of god the father, glozve, honour, felicitie, power,
and euerlastynge monarchye, gouernaunce, rule,
and dominyon ouer all the pyncipates, potesta-
tes, powers, dominions, and ouer all creatures,
that can be named eyther in this worlde, or in the
worlde to come, to be ordeyned kyng of al kynges,
and lorde of all lordes, and all thynges in heauen
and

THE. VI. ARTICLE.

and earth, to be caste vnder his fete and made subiecte vnto hym, and he is appointed the onely head of the vniuersall catholike churche, whiche is his mysticall body. And lykewise as the head alwayse excelleth all the other members, so Chyste doth excelle incomparably in honour and dignitie, all the members of his sayde bodye, the Churche, whereof he is the onely perfection and consummation, and is also the onely eternall prieste and byshoppe of his sayde churche, that is to saye, the onely mediator betwene god and mankinde, the redemer, intercessour, and aduocate, for the remission of synnes, as hereafter in this booke it shall moze at large appere.

And it is to be noted, that although the intercession and mediation by prayer of sayntes departed, and of such the members of the catholike churche, as be yet lyuynge on earthe, be good, acceptable, and profitable vnto vs, yet that is onely by the mediation and intercession of Chyste our head, in whom god the father is pleased and contented, and though whom saintes departed this lyfe, and reigning in heauen with Chyste, and suche as truely confesse Chyste, in the churche catholyke, yet liuing, may and do effectually pray for vs: and therfore be of vs also auaylably prayed vnto, that is to say, desyred to pray for vs: accordynge wherevnto all common prayers of the churche, oughte to be alwayes fynished and ended, with a remembrance of our sauour Iesu Chyste, In whom, by whome, and for whome, all is accepted of god, and without whom

THE VI. ARTICLE.

whom, nothyng can be effectually done oꝝ granted.

And therfoꝛe it is moche to our comfort, to remembre the exaltation of mans nature in our head, our sauour and redemer I E S V C H R I S T E, whiche inseparably and indissolubly conioyned and vnitēd to the deitie, in the person of hym, sitteth on the right hande of god the father almighty, by communion of pꝛeeminence, and power, as befoꝛe is expressed, wherby we be certified, how our sauour Iesus Christ, is god, equall to god the father in godhead, & therin not inferiour vnto hym, and therfoꝛe to be honoꝛed, worshypped, loued, and dꝛead, feared and trusted on, beleued & hoped on, as on very god almighty, to whome nothyng is impossible, and yet he is man also, whiche hath experience of our infirmities, and can and wyl mercifully haue compassion on the same, who ascended vnto heuen, to sende giftes vnto men, wherby we myght be able & strong to passe ouer this transitoꝛy lyfe to the pleasure of god, and the attempnyng of euerlasting lyfe.

Ephc. iii.

The seuenth article.

From thens he shall come to iudge
the quicke and the deade.



In this article it is declared / howe our sauour and redemer I E S V C H R I S T, shal come from thens that is to saye, frome heauen. to the whiche he ascended, and commyng in his maiesty and gloꝛy, shal than in the very visibler
fourme

THE. VII. ARTICLE.

fourme of his naturall body, appere vnto the bodily eyes of all the people of the worlde in his perfecte manhode, and in the selfe same bodye, wherein he ascended, to the inestimable comfozt and reioyce of the good, and to the extreme terrour and confusion of the wycked. Where beinge accompanied with his holy aunghels his ministers, wayting vppon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all, quicke and dead, according to truthe and iustyce: and accordynge to his holy worde expessed in scripture, that is to saye, according to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and deedes shalbe than examyned, discussed and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but accordynge to the commandement of god, and the teachyng of Christ and his apostles, for at that day of iudgement, all the people of the worlde, quicke and deade, that is to say, as well all those whiche shall be founde on lyue in the worlde at that day, as also all those, whiche euer sith the creatiō of Adam liued here in this worlde, and dyed before that day, shal come and appere afore the presence of Christe, in their very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauour IESVS CHRIST, shall pronounce the fynall sentence and iudgement of euerlastynge saluation, vppon all those persones, whiche in theyr lyfe tyme obeyed and conformed themselves vnto the wyl of god, and exercised
the

THE. VIII. ARTICLE.

the woꝝkes of right beliefe and charitie, and so per- Rom. ii.
 seuerpꝑg in well doynge, sought in theyꝝ hartes and
 deedes, honour, gloꝝpe, and lyfe immoꝝtall: And
 contrary, vpon all those, whiche in their lyfe tyme,
 were contentious, and dydde repugne agaynst the
 wyll of god, and folowed iniustyce and iniquitie,
 rather than truthe and vertue our sauioꝝr Chꝝist
 shall than and there pꝛonounce the sentence of euer
 lastyng punyshement and damnation. In whiche Mat. xxv.
 sentence there shall be made a perfect separation oꝝ
 dyuision, betwene these two soꝝtes of people, that
 is to say, betwene the shepe and the goates, the come
 and the chaffe, the good and the badde, the blessed
 and the cursed, the membꝛes of his bodye, and the
 membꝛes of the deuyl, and so the good and the bles-
 sed beyng vppon his ryght hande, he shall clerely
 and perfectly delyuer theym foꝝ euer, from the po-
 wer and malice of the wicked, and from all the pai-
 nes and euyl, and so take them all vp with hym in-
 to heauen. there to be crowned and rewarded in bo-
 dy and soule, with honour and gloꝝpe, and euerla-
 styng ioye and peace, whych was pꝛepared foꝝ
 them from the begynnynge of the woꝝlde. And all
 the other, whiche shall be iudged to euerlastyng
 payne and death, betyng vpon his lefte hande, he
 shall sende them downe into hell. there to be puny-
 shed in body and soule eternally with fyꝛe, that ne-
 uer shall haue ende, whiche was pꝛepared from the
 begynning of the woꝝlde, vnto the deuyl and his
 aungelles.

And here it is especially to be remembꝛed, howe

THE. VII. ARTICLE.

this article was for great considerations added immediately and conioyned vnto the former articles, and chiefly to the intent that no man shulde in his life time, presume vpon the said benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a continuall remembrance and respect, vnto the last day of iugement, and so be in continual feare, to committe any thing contrary to the wyll of god, for the which he might deserue, to haue the sentence of euerlasting damnation, pronounced vpon him. For this is certainly true, that at that day, euery man shall be called to an accompte of his lyfe, and shall be than synally iudged, according to his workes, good or bad, done in his lyfe tyme, that is as saynte Paule saythe: to them that perseuere in well doinge, and labour to attayne glory, honour, and immortalitye, shall be giuen lyfe euerlastyng: and to them that be contentious, and obey not the truthe, but folowe and do iniustice, shall come indignation, yre, affliction, trouble, and peines euerlastyng.

Rom. ii.

In this article it is further to be noted, that lyke as there is nothyng more certeyne vnto vs, than that we be all mortall and shall ones dye, and yet noo man lyuyng knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iugement shall ones come, and yet the houre and tyme whan it shalbe, is hidden

THE. VII. ARTICLE.

den and kepte secreete from the knowlege of all men and aungelles, and is reserued to the onely knowlege of god. whiche thyng procedeth of his onely goodnes towarde vs, and is done, to the intent we shulde alwayes here in our lyfe tyme, flee from synne, and imploy all our hole study, and endeuoꝝ, to walke in the wayes, of god, that is to say, in such fayth, hope and charitie, as God requireth of vs, & so prepare our selues, and orde our lyuyng towarde god, that we may be in a redynesse at all tymes, whan so euer it shall please god to calle and summon vs, to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne, whiche he promysed vnto al men, that do feare hym, and loue hym, and walke in his wayes.

The eyght article,

I beleue in the holy goste.

The holy goste is the thyrde person in trinitie, verye god and lord, authour and former of all thynges created, and procedeth bothe frome god the father, and frome god the sonne, one with them in nature and substance, and of the same euerlastyng essence or beinge, whiche the father and the sonne be of, and equall also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges pertyning vnto the deitie or godhead, wherfore he is also

C. iii.

to be

THE. VIII. ARTICLE.

to be honored & glorified, equally with them bothe.

This holy goste, whiche is the spirite of god, is of his nature all holy, & holynes it selfe, that is to say, he is the onely goste or spirite, which with the father and the sonne is, was, and euer shall be the autour, causer, and worker, of all holynes, puritie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, which is wrought, and cometh into the harte of any man, in so mothe that no man can thynke well, or do any thynge that good is, but by the motion, ayde, and assistance of this holy spirite, neyther it is possible, that the deuylle, or any of those euill spirites, whiche doo possesse and reygne in suche persons as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this holpe spirite, neyther it is possible, that the harte of any man, beinge ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the worke and operation of this holy spirite, neyther it is possible for any man, to be reconciled vnto the fauour of god, or to be made and adopted into the numbze of his chylzen, or to obteyne that incomparable treasure, whiche our sauour Iesus Chyriste hath purchased and layde by for mankynde, onelesse this holy spirite, shal fyrste illumine and lyghten his hart, with the ryght knowlege and faythe of Chyriste, and styre hym by grace, to haue due contrition and penaunce for his synnes, and shall also instructe hym, gouerne hym, ayde hym, directe hym, and indue hym, with suche spirituall
giftes

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gyftes and graces, as shall be requisite and necessary to that ende and purpose.

Moreover this holy spirit of god, is of his own nature, full of all goodnes & benignitie, yea goodnes it selfe, from whom procedeth all and singular graces and gyftes of feare, wysedome, vnderstandynge, counsell, strength, fayth, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortall men here in the earth, at his owne wylle and dispensation, and that noo man can purchase or obteyne, ne yet receyue, re- teyne or vse any one of theym, without the specyall operation of this holy spirite, whiche gyftes neuer the lesse he gyueth not, no; dyspenseth the same equally, and vnto euery man in lyke, but he dysp- sedeth them, particularly and specyally to euery mem- ber of the churche, as is most necessary for the hole body, and in suche plentye and measure, as vnto his godly wylle and knowledge, is thought to be mooste beneficiall and expedient for the same: All whiche thynges he dothe of his mere mercy and goodnes, freeely and aboue our deservynge.

Farthermore this holy spirite is of his owne nature, full of charitie and holy loue, yea charitie it selfe, frome whome procedeth all charitie, and soo by his godly operation is the bonde and knot, wherewith our sauiour IESVS CHRISTE, and his mooste dere espouse the churche (whiche is also his mysticall body) be vnited, knyt, and contoynd together in suche perfecte and euerlastynge loue
and

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and charitie, that the same can not be dissolued or separated: And ouer this is also the very bond and knot, wherby all and euery one of the very members of Christs church and body, be vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holpe spirite of god is the spyrite of trouthe, and the autout of all holy scripture, contained in the hole canon of the bible, and did not only insprire and instruct all the holy patriarches and prophetes, with all the other members of the catholyke church, that euer was from the beginnyng of the worlde, in all the godly trutthes and verities, that euer they dyd knowe. speake, or wryte, but also descended and appered in the symilitude & lykenes of svery tongues, and dyd lyght vpon the apostles and disciples of Christ, and insptred them with the knowlege of all truth, and replenysed them with heauenly giftes and graces: and shall be continually present in the catholyke church, & shall teache and reuele vnto the same church, the secretes and mysteries of all trutthes, whiche are necessary to be knowen, and shall also continually from tyme to tyme, rule, directe, gouerne, and sanctifie the same church, and gyue remission of synnes, and all spirituall comfozte, as well inwardely by secrete operations, as also outwardely by the open ministrati- on and efficacy of the worde of god, and of the holy sacramentes in the sayd church, and shall endue it with all such spiritual graces and giftes, as shall be necessary for the same.

Finally

THE NYNTH ARTICLE.

Finally it is to be noted, that albeit holy scripture dothe woꝛthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Chꝛiste by his passion hath merited and deserued foꝛ vs, yet neuerthelesse the same be also the woꝛkes of the hole trinitie, and be not to be separated in any wise, although scripture commonly dothe attribute them vnto the holy goste: foꝛ in lyke maner dothe scripture attriꝓute power vnto the father, and wisdom vnto the sonne, which neuerthelesse be common vnto all thꝛe.

The nynth article.

The holy catholyke church.



After the eight articles of our belefe, in which we knowledg gods might and power in the creation of the woꝛlde, his mercy and goodness in our redemption, and his spirituall benefites exhibited and gyꝛe to vs by the holy goste, foloweth the nynth article, in whiche we declare that we do beleue and confesse the maner of goddis woꝛking, in calling vs to haue fruition of hym, and to be made partakers, of hys sayde benefites.

Wherfoꝛe we must vnderstand, that besides the inward and secrete calling, which god hath alwaies bled, and yet still doth vse, he hath also ordeyned an outward callynge of the people vnto him by, preaching

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chyng of his moſte holy woꝛde, vpon whiche outwarde callynge, the people yeldyng, aſſentyng, and obeyeng to the ſame woꝛde of god, and receyuyng it alſo with true fayth, & the ſacrament of baptiſme (as Chꝛiſtis lawe requireth) be named in ſcripture Eccleſia, that is to ſaye, an aſſemble of people called out from other, as from infidels oꝛ heathens, to one faythe and confeſſion of the name of Chꝛiſt, whiche woꝛde Eccleſia, is in englyſhe called Churche.

And it is to be noted ſpecially, that in our englyſhe tungue, by the woꝛde Churche, we vnderſtande not onely the hole multitude of people, whiche be called of god to one fayth, be they of the clergie oꝛ of the laymen, but alſo by the ſame woꝛde we ſignifie the place, wherin the woꝛde of god is commonly preached, and the ſacramētes miniſtred and bled, and call that the churche: to entreate wherof at this time in this article, is no part of our entent, but onely of the aſſemble and cōpany called to profeſſe Chꝛiſte in one faythe, whiche in this article is named the Holy churche.

For all be it in this aſſemble of men, called by the woꝛde of god, and receyued by faythe and baptiſme, be many euyl men, many ſynners, many that tourne by true penance to grace, and ſometyme yet fal agayn, ſome after they tourne by true penance, ſtyll perſeuere and increace in goodnes, many that fall and neuer ryſe agayn: ſo that ſpottes, blottes, and imperfections, appere euidently in this churche, and many tymes in the moꝛe parte therof: Yet neuer

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neuerthelesse bycause the calling is of it selfe holy, the caller also holy, and the ende of the calling holynes, with this also that the people so called, profess holynes, and make a bodie, wherof the onely heade our sauour **C H R I S T** is moste holy, and holines it selfe, by the merites of whose passion they be relieued and nourished with dyuerse holy sacramentes, and be in theyr calling indued with moste speciall holy giftes and graces of almightye god, about therof, and by his holy spirite directed and gouerned in the same, so long as they by folowynge theyr concupiscence, the deuyl, or the worlde, fall not fro that estate: for these causes (although some members therof be euill) the church is called Holy church, takynge the name Holy, of that, that **Christ** the onely head is holy, the caller holy, the profession and calling holy, and the ende holynes, whiche of very duety ought to be in al them, that be called, and is in dede in suche members, as contynue and perseuere in that holy callinge.

And for so moch as god of his goodnes calleth people, as afoze, without acception of persons, or priuilege of place. Therfore this holy church is also Catholike, that is to say, not limited to any one place or regio of the world, but is in euery place vniuersally throught the world, where it pleaseth god to call peple to him, in the professio of **Christis** name and faith, be it in Europe, Affrike, or Asia. And all these churches in diuers countreis seuerally called, althoughe for knowlege of the one from the other, among them they haue diuers additions of names,

I. II.

and

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and for their moſte neceſſary gouernement, as they be diſtinct in places, ſo they haue diſtinct miniſters and diuers heades in earthe, gouernours, and rulers, yet be al theſe holy churches but one holy church catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our onely lord and ſauour Jeſu Chriſt, and gouerned by one holy ſpिरितe, whiche teacheth to this foreſayde holy church, one trueth of goddis holy worde, in one faith and baptiſme. And this church is relieued, noꝛiſhed, and fortified, by his holy and inuincible worde and his ſacramentes. which in al places haue eche of them their owne propre force & ſtrength, with giſtes of graces alſo, diſtributed by the goodnes of almighty god in al places, as to his wiſedome is ſene conuenient.

Wherby it appereth, that the vnitie of theſe holy churches in ſundry places aſſembled, ſtādeth not by knowledging of one gouernour in earth ouer al churches. For neyther the hole church catholyke together, noꝛ any particular church apart, is bound to aknowledge any one vniuerſall gouernour ouer the hole church, other than Chriſte, althoughe by ſufferaunce of ſome princes and potentates, not beinge truely inſtructed in the worde of god, by ſuche as of duety both to god & them, oughte to haue declared the trueth of ſcripture to them, and by hypocriſy and vſurpation of the ſee and court of Rome, the biſhoppe of the ſame, giuinge him ſelfe moze to worloly polycy, than to the execution of his duety, hath longe tyme gone aboute to obtaine and eſtabliſhe

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blyshe vnto hym selfe, suche an vniuersall auctozitie, and hath by abuses alwaies compassed to cause other, to vpholde and mainteine the same, contrary to goddes lawe, as moze largely shall be declared in the sacrament of orders.

The vnitie therfore of the churche, is not conserued by the bishoppe of Romes auctozitie or doctrine, but the vnitie of the catholyke churche, which all chysten men in this article do professe, is conserued and kepte, by the helpe and assistance of the holy spirite of god, in reteining and mainteynyng of suche doctrine and profession of chysten faith, & true obseruance of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed to vary one from an other, for any lucre, arrogance, or any other worldly affectiō, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teachyng as the apostels preached, with ministratiō of suche sacramentes, as be approued by the same.

And this vnitie of the holy church of Chyste, is not diuided by distance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in diuerse churches, for good order of the same. For the churche of Corinthe, and of Ephese, were one churche in god, though the one were farre distant in place from the other: And though also in traditi

f.iii.

ons,

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ons, opinions, and policies, there was some diuersitie amonge them, lyke wise as the churche of Englande, Spaine, Italy, and Poole, be not separate from the vnitie, but be one churche in god, notwithstandinge, that amonge them, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimatiō of the same, as one churche peraduenture doth esteeme their rites, traditions, lawes, ordinances, and ceremonies to be of more vertue and efficacie, than an other churche dothe esteeme the same. As the churche of Rome doth affirme certaine of theyr lawes and ordinances, to be of suche estimation, that they be of equall force with the worde of god, and that who so euer disobeyeth or transgresseth the same, commytteth deadly synne: Yet we perceyving the same, to be discrepant from the truthe of scripture, must nedes therein dissent from them. But such diuersitie in opinions, and other outward maners and customes of policie, doth not dissolue and breake the vnitie, whiche is in one god, one faith, one doctrine of Christe and his sacramentes, preserved and kept in these severall churches, without any superiouritie or preeminence, that one churche by goddis lawes, maye or ought to challenge ouer an other.

And therfore the churche of Rome, beinge but a severall churche, chalenginge that name of Catholike, aboue all other, dothe great wrong to all other churches, and dothe onely by force & mayntenance, support an vniust vsurpation: for that church hath
no

THE IX. ARTICLE.

no more ryghte to that name, than the churche of Fraunce, Spayne, England, or Portugale, whiche be iustly called catholyke churches, in that they doo professe, consent, & agree in one vnitie of true fapth, with other catholyke churches. This vsurpation befoze reherfed well considered, it may appere, that the bishop of Rome, doth contrary to goddis lawe, in chalengynge superioztie and pzeeminence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it shulde be soo, he hathe and dothe wreste scriptures fo2 that purpose, contrary both to the true meanyng of the same, and the interpretation of ancient doctours of the church, so that by that chanleng he wold not do w2ong onely to this churche of Englande, but also to all other churches, in claymyng this superioztie, without any authoritie by god, so to hym gyuen. Fo2 God by his goodnes hath called indifferently and equally, all such churches, in sundry places, as his highe wisedome, hath thought good to assemble and call vnto hym.

Moreouer the perfitte beleue of this article, wo2keth in all true ch2isten people, a loue to continue in this vnicie, and a feare to be caste out of the same, and it wo2keth in them that be synners and repentaunte, great comfo2te, and consolation, to obteyne remission of synne, by vertue of Ch2istis passion, and administration of his sacramentes at the ministers handes, ordeyned fo2 that purpose, fo2 as muche, as god doth not ordinarily giue suche thinges, but onely within this churche.

It

THE NINTH ARTICLE.

It is to be noted, that this church of England, and other known particular churches, in which Christ's name is truly honored, called on, and professed in faith, and baptism, be members of the whole catholic church, & each of them by himselfe, is also worthily called a catholic church, when they merely profess and teach the faith and religion of Christ, according to the scripture and the apostolic doctrine. And so every christen man ought to honour, give credence, and to follow the particular church, of that region so ordered (as afore) wherein he is borne, or inhabiteth, and as all christen people, as well spirituall as temporal, be bounde to beleue, honour, & obey our saviour Jesus Christ, the onely heade of the vniuersall church, so likewise they be, by his commaundement, bounde to honour and obey, nexte vnto him selfe, christen kinges and princes, which be the heade gouernours vnder him, in the particular churches, to whose office it apperteyneth, not only to prouide for the tranquillitie and wealth, of theyr subiectes, in temporal and worldly thynges, to the cōseruation of their bodies, but also to foresee, that within theyr dominions suche ministers be ordeyned and appoynted in theyr churches, as can and wil truly and purely set out the true doctrine of Christ, and teach the same, and to see the commaundementes of god well obserued and kepte, to the wealth and saluation of theyr soules.

The

The tenth article.

The communion of sayntes/ The
forgyuenes of synnes.



In this article be taught two
speciall frutes and benefytes, whi-
che all men called of god, and obey-
ing to the same calling in theyr wyl,
and woꝝkes, doo obtaine by goddes
grace, in the saide catholike churche,
whiche benefites be, the communion sayntes, and
forgyuenes of synnes.

And here is to be noted, that althoughe this
woꝝd *Sayntines* our english tungue signifieth pro-
pꝛely them, that be departed this lyfe, and be esta-
blyshed in gloꝝy with Chꝛyste: Yet the same woꝝde
Saintes, wherby in this article we expꝛesse the latin
woꝝde *Sanctorum*, is here extended, to signifie not
onely these befoꝛe mencioned, but also all suche, as
be called into this holy assemble and churche, and
be sanctified in our sauour Jesu Chꝛiste.

And as touching the Communion, that is to say,
the mutuall participation of these sayntes, ye must
vnderstande, that lyke as all the partes and mem-
bꝛes, which be liuing in the natural body of a man,
do naturally cōmunicate and minister eche to other
the vse, commoditie, and benefite of all theyr foꝛ-
ces, nutrimentes, & perfections: (In so much that
it lieth not in the power of any man to say, that the
meate, which he putteth into his owne mouth, shal
nourishe

Saints in

THE X. ARTICLE

nouryshe the particular membre of his bodye, and not an other, but that all and euery one particularly, shall receyue of the sayde nutriment, and of the vertue and benefyte therof, moze or lesse accoꝝdyng to the naturall disposition, poꝝtion, and place, whiche it hath within the same bodye: euen so, what soeuer spirituall gyftes or treasure is gyuen by god vnto any one membre of the holy church, although the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites therof, shall by reason of theyꝝ abydyng together in the vnitie of the catholike church, redounde vnto the common pꝛofyte, edifieng, and increace of all the other membres of the same catholike church.

In so muche that there shall nede no mannes autoritie to dispence and distribute the same, or to applye it vnto this membre or that, but eche membre shall be made participante of the sayd treasure, and shall haue and enioy the fruite and benefyte of the same, in such quantitie and measure, as foꝝ the rate and pꝛopoztion of the faythe and charitie, which he hath in the same body, shall be expedient and necessary foꝝ hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and pꝛofyte, whiche all the membres of the church do receiue, by the merites, suffrages, and pꝛayers of the church.

And forasmuche as the moste blessed sacrament of the Altare, wherin by the myghty operation of goddis woꝛde, is really pꝛesent in fourme of

THE TENTH ARTICLE.

of bꝛeade, the naturall lyuynge body and bloude of our sauour and redemer I E S V C H R I S T E, increaseth and woꝝketh in them that woꝝthily receiue it, the communion and coniunction in body & soule of them to Chꝛiste, and Chꝛiste to them, with a mutuall coniunction also in loue and charitie, of eche good man in Chꝛiste to other: Therfoꝛe the sayde sacrament may woꝝthely be called the Communion of saintes. And so the fyrst parte of this article hath ben by good deuout and lerned men expounded, to sygnifie the sayde blessed sacrament of the aultare, which we must beleue to be a reall & effectuall communion of all saintes, that is to say, of al men, whiche be called by the holy callinge of god, and there with wyllyngely and obediently do knowlege and folowe the same.

In the seconde parte of this article, we be taught to beleue remission of synnes, which is one of the effectes and chiefe benefites of the moſte blessed passion of Chꝛiste, head of the holy churche, whiche is called and assembled in his name, in which churche is applyed the benefites of remission of synnes, by the woꝝkynge of god in his sacramentes ministred in the same, as ſhalbe hereafter declared in theyꝝ place.



G.ii.

The

The. xi. and. xii. article.

The resurrection of the body / and
the lyfe everlastynge.



In the Daye of the generall
dome or iugement, whan Christ shall
come (as in the seuēth article of this
Crede is conteyned) and syt to iudge
both quicke and dead, almighty god
shall stirre and raise bp againe, the very fleshe and
bodys of all men, women, and childzen, bothe good
and bad, chystened & heathen, that euer lyued here
in this world, from the beginning of the same, and
died befoze that day. And althoughe the sayd fleshe
and bodys were dead and buryed, yea and consu-
med, or by any meanes, destroyed, yet god shall of
his infinste power make them all at that daye, hole
and perfite again. And so euery man generally shal
resunie and take againe, the verye selfe same body
and fleshe, whiche he had whiles he liued here on
earthe, and so shall ryse from deathe, & lyue againe
in the very selfe same body and soule, which he had
befoze.

At whiche tyme, man beyng thus made perfite
in coniunction of body and soule, shall at that day,
appere befoze the highe iudge our sauitour I E S U
C H R I S T, and there shall make an accompte of
his woꝝkes and his dedes, suche as he dyd, good or
euill, while he liued here in this worlde. And suche
as haue ledde theyꝝ liues, in obedience and obserua
tion

THE XI. AND. XII. ARTICLE.

tion of goddis commandementes, and be in true faith and charitie, shall than be perfectly sanctified, purified, and deliuered from al contagion of sinne, and from all corruption and mortalitie of the flesh, and shall be perpetually glorified, & receyue bothe in body and soule together, euerlastyng lyfe.

Whiche lyfe euerlastyng, though it passeth al mennes wittes, to expresse how pleasant and ioyful it is, no yet mennes capacitie, can compyse and vnderstande the same, as saynte Paule wytnesseth, sayeng, That, which the eye hath not sene, nor the care hath not herde, nor hath not entred in to mans harte, God hath ordeyned for them, that loue him: Yet holy scripture spekerh of it, after our capacitie and intelligence, but farre vnder the worthynes and excellency therof. The prophet Esai saith, Everlasting gladnes shall be ouer their heades, they shall haue ioy and gladnes, sorowe & wayling shall forsake them. And saynte John saythe, God that sitteth on his throne, shall dwell ouer them. They shall not hunger or thyrst any more, neyther sonne, nor heate shall hurte them, for the lambe, that is in the myddes of the thzone, shall feede them, and byngge them to the fountaines of the water of life: And god shall wipe away, all wepyng and teares from theyr eyes, death shall endure no longer. There shall be no waylyng, nor cryenge, nor sorowe any more: Yea there is no ioy or comfort, that can be wished for, but it is there most plentifully. There is true glory, where prayse shall be without errour or flatterye. There is true honour, whiche shall be giuen to none, onles he be

i. Cor. ii.

Esa. xxxvi.

Apoc. vii.

G.iii.

worthy

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worthy. There is true peace, where no man shall be molested or greued, neyther by hym selfe, nor by others. There is true and pleasant fellowship, where is the company of blessed angels, and the elect and chosen saintes of god. There is true and perfecte loue, that neuer shall fayle. For all the heauenly company, is linked and fastened together, by the bond of perfecte charitie: wherby also they be vnyted and knytte to almyghty god euerlastyngly.

Fynally there is the true rewarde of al godlynesse, God hym selfe: The syghte and fruition of whom, is the ende and rewarde, of all our beliefe, and all our good woꝝkes, and of all those thinges, whiche were purchased for vs by CHRISTE, he shall be our sacietie, our fulnesse, and desyre, he shall be our life, our helth, our gloꝝy, our honour, our peace, our euerlasting reste and ioye: He is the ende of all our desyres, whomin we shall see continually, whom we shall loue moste feruently, whom we shall prayse and magnify, world with out ende.



OF BAPTISME.

The sacrament of Baptisme.



As touchyng the holy sacrament of Baptisme, it is to be noted: fyrst, that this sacrament was instituted and ordeyned, by our sauour IESV CHRISTE, in the newe testament, as it doth appeere by Christis owne wordes vnto his apostles, where he sayeth: Go ye abroad through out all the world, and preache the gospel vnto al people, and baptise them in the name of the father, of the sonne, and of the holy goste.

Math.
xxviii.

Furthermore that the effecte and vertue of this sacramente, is forgyuenes of synne, and grace of the holy goste, as is manifestely declared in the seconde chapiter of the actes of the apostles, where it is sayde: Do penance, and be baptised euery one of you, and ye shall haue forgyuenes of synne, and shall receiue the gyste of the holy goste. Whiche effecte of grace and forgyuenes of synne, thys sacramente hath by vertue and force of the workyng of almighty god, accor dyng to his p:omysse annexed and conioyned vnto this sacrament, as is manifestly declared by the worde of Christe, sayeng: who so euer beleueth and is baptised, shall be saued. Whiche sayeng of our sauour Christe, is to be vnderstande, of all suche persons, which die in the grace conferred and gyuen to them in baptisme, and do not synally fall from the same by synne.

Marc. xvi.

Moreouer bycause all men be bozne synners,
throughe

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Rom. v.

Iohn. iiii.

throughe the transgression of our father Adam, in whom (as the apostle sayeth): All haue synned, and can not be saued without remission of their synne, whiche is gyuen in baptisme, by the workyng of the holy gost. Therfore the sacrament of baptisme is necessary for the atteyning of saluation and euerlasting lyfe, accordyng to the wordes of Christe, sayinge: No man can entre into the kyngedome of god, excepte he be bozne agayne of water and the holy gooste. For whiche causes also it is offered, and pertayneth to all men, not onely such as haue the vse of reason, in whom the same duely receyued, taketh awaye and purgeth all kynde of synnes, both originall and actual, comytted and done befoze theyr baptisme: but also it apperteyneth and is offered vnto infantes, whiche bicause they be bozne in originall synne, haue nede and ought to be chrystened: wherby they being offred in the faith of the church, receyue forgiveness of their synne: and suche grace of the holy goste, that if they dye in the state of theyr infancye, they shall therby vndoubtedly be saued.

¶ And here we must knowe, that as touchyng originall synne in infantes, lyke as they take of theyr parentes, theyr originall and naturall qualities: euen so they receiue from them originall sinne, by whiche, they are made the children of the pye of god, and by the same haue a naturall inclination to synne, by lustes and desires, whiche in further age and tyme, sensibly moue and styxe them to wickednes. For although the parentes be neuer so cleane purged, and pardoned of theyr originall synne by baptisme,

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baptisme, and grace gyuen in the same, yet neuer theles the chyldren of them begotten, by conceived and bozne in original synne. Example we may take of cozne, whiche thoughe it be neuer soo cleane wknowed and purged from the chaffe, yet if it be caste into the ground and sowen, the newe, whiche spryngeth of it, is full of chaffe agayne, vntyll it be also wknowed and clensted: So lykewyse the chyldren of chrysten men be full of chaffe and corruption of originall sinne, vntyl that by baptisme, they be washed clensted and purged from the same, as their parentes were.

And where as we haue befoze shewed, that originall synne is remitted and taken awaye, by baptisme, bothe in infantes and all other, whiche haue yung the vse of reason, duely receyue the same: Yet further we thynke good, to note a speciall vertue and efficacy of this sacramēt of baptisme. Whiche is: That all be it, there remayne in vs that be chrystened, a certayne infirmitie or inclination of synne called Concupiscence, whych by lustes and desyres, moueth vs many tymes to synne and wickednes, yet almighty god of his great mercye and goodnes, hath giuen vs suche grace in this his holy sacramēt of baptisme, that such carnall and fleshy lustes and desyres, shal or can in no wise hurt vs if we do not consent vnto theym. And by the same grace also conferred vnto vs in baptisme, we be made moze strong and able, to resist and withstand the sayde concupiscences and carnall desyres, than is any other man, which neuer was chrystened.

¶

Farther-

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Furthermore for as moche as in these dayes, certain heresies haue risen & sprung vp, against the ch. istenyng of infantes. It is to be noted, that (as the holy doctours of the church do testifie) the vniuersall consent of the churches in al places, & of all tymes, blyng & frequēting the ch. istenyng of infantes, is a sufficient witnes & p. ofe, that this custome of the church in baptysing of infantes, was v. sed by Ch. ristis apostles them selues, & by them g. yuē vnto the church, and in the same hath ben alwaies continued euen vnto these dayes. And this custome and perpetuall vsage of the church, euen from the beginning, is agreable with the sayng of saint Paul: Christ loued his church, & hath given hym selfe to the death for his churches sake, to sanctify her & make her holy in clēsing her by the fountaine of water in his word &c. So that no mā is, nor can be of this church, but he which is clēsed by p. sacrament of baptisme: Lyke as the text befoze alledged, sheweth, where Ch. rist saith: who so euer is not born againe of water and the holy gost, shal not enter into the kyngdome of heauen, wherfoze seing that out of the church, neyther infantes, nor noo man elles can be saued, they muste nedes be ch. istened and clēsed by baptisme, and so incorporated into the church. And as the infancy of the ch. yldren of the Heb. zues, in the old testament did not let, but that they were made participant of the grace and benefite giuen in circumcision: Euen so in the newe testamēt, the infancy of ch. yldren doth not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

Ephe. v.

Ioan. iii.

O F B A P T I S M E.

In this parte also it isto be noted, that childzen
oꝛ men ones baptised, ought neuer to be baptised a
gayne. And all good chꝛisten men ought and muste
repute and take all the Anabaptistes & the Delagi-
ans opinions, whiche be contrary to the pꝛemisses,
& euery other mans opinion, agreable vnto the said
Anabaptistes, oꝛ the Delagians in that behalfe, foꝛ
detestable heresies, and vtterly to be condemned.

Moreouer foꝛ bycause, as well this sacrament
of baptisme, as all other sacramentes instituted by
Chꝛiste, haue all theyꝛ vertue, efficacy, and strength
by the woꝛde of god, which by his holy spꝛite, woꝛ-
keth al the graces & vertues, which be giuen by the
sacramentes, to all those that woꝛthily receyue the
same: we must vnderstand & knowe, that although
he which doth minister the sacrament, be of a sinful
& euill conuersation, yet the vertue and effect of the
sacrament, is therby nothing diminished oꝛ hurted,
neither in infantes, noꝛ yet in them, whiche beings
indued with the vse of reason, come ther vnto, truly
contrite and penitent of al their synnes done befoꝛe
beleuyng & confessing all the articles of the Crede,
and hauyng a sure fayth and truste in the pꝛomises
of god, of remission of their synnes, and purposing
euer after to lyue a chꝛisten lyfe.

Finally this sacrament of baptisme, may wel be
called a couenant betwene god and vs, wherby god
testifieth, that he foꝛ his sonne Chꝛistis sake, iustifi-
eth vs, that is to say, forgiueth vs our synnes, and
indueth vs with his holy spꝛite, & giueth vs suche
gracis, that therby, we be made able to walke in the

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wozkes of iustyce oꝛ deyned by god, to be exercysed of vs in this pꝛesent lyfe, to the gloꝝy and pꝛayse of god: And so perscuerynge, to enioye the fruite of the lyfe cuerlastyng. And we agayne vpon our parte, ought moſte diligently to remembꝛe and keepe the promyse, that we in baptisme haue made to almighty god, that is, to beleue only in hym, onely to serue and obey hym, to forsake all synne, and the woꝝkes of Satan, to mortifie our affections of the fleshe, and to lyue after the spirite in a newe lyfe. Of whiche promyse and couenant by vs made to god, saint Paule putteth vs in remembꝛance, sayeng: Knowe ye not that all we, whiche are baptised in Iesu Chryste, are baptised to dye with hym, for we be buried with hym, by baptisme to dye, that lykewyse as Chryst was rayſed vp from deathe by the gloꝝy of his father: euen soo we shulde walke in a newe lyfe? By the whiche woꝝdes saint Paule giueth vs to vnderstande, that all we whiche be baptised in Chryste, that is to saye, whiche by baptisme are incorporated in to the mysticall body of Chryste, haue pꝛofessed and bounde our selfe in baptisme, to dye from synne, and viterly to absteyne from the corruption of our olde synfull lyfe, and to walke and pꝛocede in a newe lyfe of grace, and the spirite, into the whiche we are called by the woꝝde of god, and by faythe and due receyuyng of this holy sacramente, are brought and sette into the same.

Rom. vi.

The

The sacrament of penance



Of the cleere vnderstanding of this sacramente, it is to be consydeted, what penance is, & also what is the sacrament of penance.

Penance is an inward sorowe and grieve of the harte, for the synnes by vs doone and committed, and an hatrede and detestation of the same with an earnest desyre, to be purged frome them, and to recouet agayne the grace and fauour of god, by suche meanes and remedies, as god hath appoynted for the obteynnyng therof, with a stedfast purpose and mynde, neuer to offende agayn. For he that sayeth, that he is sorow for his offences comynpted agaynst the hyghe maiestie of god, and yet styll contynueth or intendeth to contynue in the same, is no penitent person, but a dissembler, or rather a deyder of penance. And thus is penaunce commonly taken in the scripture, as welle in the newe, as in the olde testament. And this penance is a thyng so necessary for mans saluation, that without it, no man that offendeth god, can be saued, or attayne euerlastyng lyfe.

The sacrament of penaunce is properly the absolution, pronounced by the priest, vpon suche as be penitent for their synnes, and so do knowledge and shewe them selues to be. To the obteynnyng of the whiche absolution or sacrament of penaunce, be requyred, contrition, confession, and satisfaction, as

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wayes and meanes expedyent and necessary to obteyne the sayde absolution. In all which ways and meanes, fapth is necessarily requyred, as the grounde and foundation of all thynges, that are to be done for to atteyne the benefite of the sacramente of penance. For who can haue tru penance, with hope to atteyn any grace of remission of sinne therby, onles he beleue stedfastly, that god is, and that in the new testamēt by the mean of our sauour Iesu Chyist, & by the force of his passion, there is promise made to his church, to grant remission of synnes, by his ministers, to suche as falling from the grace receyued in baptism, do at his calling turn vnto him by penance: And like as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desyre baptism, be taught fyrste to beleue in god, and to renounce the deuyl & his woꝝkes, vpon which ground of faith, they desyre baptism, as a necessary sacrament for remission of syn: So euery man, befoze he entreth into the wayes of fruitful penance, must haue for a grounde and foundation, such a belefe, as wherby he hopeth and loketh by the sacrament of penance, to atteine remission of all his synnes, wher vnto we do come (as is aforesayd) by contrition, confession, and satisfaction.

Contrition is an inwarde sorrow and grieve for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the woꝝde of god, wher vpon, remembryng his owne synfull and viciouse lyuynge, wherby he hath prouoked the hygh indignation and wyathe of god: and on the other syde,
const

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consideryng, the dignitie and puritie of that state, wherunto he was called in baptisme, and his promyse made there to god, the manifold benefites also, dayly receyued of god. Herebpon the sayd penitent, moued and stirred, with the great loue & goodnes of god, shewed befoze towardes him on the one partie, and his owne ingratitude or unkindnes towardes god on thother partie, conceiueth an earnest sorowe, for that he hath relinquished so lounge a lord, and an hatefull displeasure, that he hath followed sinne, and therby so greuously offended god, of whom he was befoze called, to be in the state of a sonne, & inheritor with our sauour Iesu Chyriste.

And thus beyng moued and troubled in spirite, and lamentyng the myserable state, whiche he is now in, by his owne default, is pricked and stirred in his harte, acco:dyng to the teachyng of his mother, holy churche, to repaire to suche a minister as god hath ordeyned, to pronounce the sentence of remission of synne. And knowing him to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to confession, wherein he calling to his remembrance, his sinful life past, doth knowlege to the priest al such synnes in which his conscience telleth hym, that he hath greuously offended the goodnes of god almighty, & the same, befoze the priest goddis minister, he declateth & vttereth with his mouthe, and so blameth, accuseth, and condemneth him selfe, for an unkind prodigall sonne, to almighty god his father, for a naughty seruant, that knewe by light of grace, the comande-

Luc. xv.

Luc. xii.

ment.

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ment of his lord Iesu Ch:iste, and dyd it not, was indued with many giftes of the holy goste, and exercised them not. And so detestinge and abhorryng synne, and despyous to be rayled frome that estate, confesseth in humilitie, the cause of synne, to haue ben of hym selfe, by yeldyng to the concupiscence of the fleshe, the worlde, and the deuyll. wherfoze he is gladde to submitte hym selfe to suche dyscipline and wayes of refo:ration. as the priest hering his synnes a offences, shall by his discretion and wisdom, acco:dyng to the word of god, thynke conuenient. whiche humble submission to the gostly father, with consent and agreement to receyue the said discipline, is a parte of satisfaction, whiche is the thirde way o: meane to the sacrament of penance, as is befoze reherfed.

And this satisfaction declareth a desire to please and content god his father, fo: the vnkynndenes towardes hym. in fallynge from the estate of grace, wherein he was called to be his sonne, and inherytour of heauen, vnto the myserable condition of synne. wherby he hath made hym selfe mooste vile bondman vnto the deuyll.

But here ye must vnderstand, that the satisfaction (whiche is here spoken of) is not so to be taken as though the penitent synner coulde worthily merite o: deserue remission of synnes, by any peyn o: punishment to be by hym suffered, o: to make to god any iuste o: full recompence, equiualent to the synne, that he hath committed against hym. and so to satisfie, which he can neuer do. fo: that satisfi-
ction

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ction, hath onely our sauour Chyſte wrought in his glorious paſſion. But to ſatiffie (as here is met by ſatiffaction) is to pleaſe god with an humble lowly harte, redy to bringe forth the fruites of penance, & to bringe them forth in dede, as in almes, prayer, and faſtyng, with all ſuche meanes, as maye ſerue for the cutting away of the occaſion of ſynne, as the miniſter ſhall thynke good, according to the worde of god, and with ſuche weping, lamentyng, & wayling, as do buſt out of the hart, with a ful purpoſe to leade a newe life, and therewith to forgiue al men theyr trespaces, to reſtoze to all men, that he hath vniuſtly taken or reteyned from them, to recompence all hurtes and iniuries done by hym, accoꝝdyng to his abilitie and power, and as he may, not onely to wyll, but alſo to do thus, to his neighbour in dede, wherein the neighbour ought to be ſatiffied.

And hereby appereth, howe god eſtemeth ſatiffaction, both to him ſelfe, and to the neyghbour, after the wyll and power, and not after the equiuallence of that which is done. For to god no man can ſo ſatiffie for ſinne. And Chyſt therfore hath ſatiffied for all, by vertue wherof, our ſatiffaction is accepted and allowed of god, who of his infinite goodnes, and for Chyſtes ſake, is ſatiffied, that is to ſay, pleaſed with that littell we do.

Wherbypon after this contrition had in harte, confeſſion made with mouth, and ſatiffaction ſhewed and promiſed, the penitēt may deſire to here of the miniſter, the comfortable wordes of remyſſion of ſynnes. And the miniſter therbypon, according to

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Chyistes gospel, pronounce the sentence of absolurion. vnto the whiche absolution, the penitent must gyue credence, and beleue with a perfite sayth, that his synnes be now forgyuen frely, by the merites of Chyistes passion, to the whiche forgyuenes, he hath recourse by the sacrament of penance, as he had at the firste entrie vnto Chyistis religion by the sacrament of Baptisme.

It is also to be noted, that confessiō to the priest is in the church profitably commanded to be bled, and frequented, for many other good causes, & specially for this cause, that they whiche by custome be drownded in synne, & se not the abomination and filthines therof, re remembze the goodnes of god, and want therfore contrition, may by a good gostly father, be stirred and moued, to deteste & lament their sinne, by declaring vnto the word of god in such scriptures, as serue for that purpose, in suche wyse, that not only contrition shal arise in the hart, to the pleasure of god, but also satisfaction ensue, wherewith goddis merciful goodnes shalbe cōtēted. So that the wordes of absolutiō may be effectually pronounced to the penitēt, of the remissiō of his synnes.

Fynally it is to be remembzed, that not withstaundyng this waye before described, is the ordinary meane, for penitent synners, to opteine remission of synnes, & to be reconciled to the fauour of god, yet in case there lacke a minister, to pronounce the wordes of absolution, or in tyme of necessitie, whan a sinner hath not sufficient leysure or oportunitie to do the woꝝkes of penance before declared, if he truly re-

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ly repent him of his sinful life, and withal his hart, purpose thzough goddis grace to change & amende the same, he shal vndoubtedly haue pardon and fozgyuenes of all his missedoynges. For as saynt Cyprian sayeth: Euen in the houre of deathe, whan the soule is ready to departe out of the body, the greate mercifull goodnes of god despiseth not penaunce: In so muche that than, neither þe greatnes of sinne, noz the shortenens of tyme, noz yet the enoymitle of lyfe, excludeth from the mercy of god, if there be tru contrition, and an vnfayned chaunge of the harte from synnefull conuersation. The these that hanged vpon the crosse, asked mercye with a contryte harte, and fozthwith was made a citezen of Paradise, and where as he deserued condemnation & punishment, this contrite hart, changed his peyn into martyrdome, and his bloude into baptisme. yet not withstandyng, no mā ought vpon hope of goddis mercy, stil to continue in sinfull lpyng. Like as no man wold be sycke in his body, vpon hope to recouer helth. For such as wpll not forsake theyr wickednes, and yet thinke that god wpll fozgyue them, be oftentymes, so pzeuented with the iuste plage of god, that neither they haue time to couert, noz grace to receyue the benefitte of fozgyuencesse. Therfore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wpll come sodenly, & in the time of vengeance, he wpll destroy the. wherfore imbracyng the mercy of god on the one syde, and fearynge the iustyce of god on the other side: Let vs at no time, neyther

¶ If

dispayre

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dispayre of forgyuenes of our synnes, noꝝ yet presumptuously remayne still in our synnes, knowing that the iustice of god, wyl strayghtly exacte and require the debtes of all men, whiche be not pardoned thzough his clemency and mercy.

The sacrament of the Aultare.



The sacrament of the aultare, was institute by our sauour Chziste, the nyght afoze he suffered his passiō, where he sittynge at supper with his apostles, after he had eaten of the paschall lambe, accoꝝdyng to the oꝝdinance of the lawe of Moyses, and wyllynge al suche sacrifices, and sacramentes of the olde testament to ceasse, and declarynge, that they were but shadowes and sygnes, to signifie him, who (as saynt Paule sayth) is the ende and perfection of the lawe, dyd than institute & ordeine, this moste high & principall sacrament of the new testament. wherin is verely expꝛessed, and presented the most excedynge & inexplicable loue of our sauour Iesu Chzist, towardes vs, his church, with whom it hath pleased him to leaue foꝝ our nourishment, strength & comfort, so pꝛecious and gloriouse a sacrament, whiche among all the sacramentes, is of incomperable dignite and vertue, foꝝ as muche as in the other sacramentes, the outwarde kynde of the thyng, whiche is bled in them, remaineth styl in the owne nature and substance, vnchanged: But in this moste hygge sacrament of the aultare, the creatures

Rom. x.

OF THE AVLTARE.

tures, whiche be taken to the vse therof, as bzeade & wine, do not remayne styll in theyr owne substance, but by the vertue of Chzistes word in the consecration, be chaunged and turned, to the very substance of the body and bloud of our sauour Jesu Chziste, So that although there appere the fourm of bzead and wyne, after the consecration, as dyd befoze, and to the outwarde senses nothyng semeth to be changed: yet muste we, forsakynge & renouncynge the perswasion of our senses in this behalfe, gtue our assent onely to saythe, and to the playne worde of Chziste, whiche affirmeth that substance there offerred, exhibited & receyued, to be the very pzeiousse body and bloude of our lorde, as it is playnly wrytten by the Euangelistes, and also by saynt Paule, where they entreatynge of the institutiō of this sacrament, shew howe our sauour Chzist, sitting at his laste supper, with his apostles, toke bzead, & blessed it, and brake it, and gaue it to his disciples, and sayd: Take ye and eate. This is my body: And also whan he gaue the cup, he sayd: This is my bloud of the newe testament, whiche shalbe shed for many, for the remissiō of synnes,

Mat. xxvi.
Marc. xiii.
Luc. xxii.
1. Cor. xi.

By these wordes it is playne and euident, to al them, whiche with meke, humble, and sincere harte, wyll beleue Chzistes wordes, and be obedyent vnto sayth, that in the sacrament, the thynges that be therin, be the very body & bloude of Chziste, in very substance. Whiche thyng, who so euer wyll deny, he denieth the very open and plaine wordes of Chzist, which can not be but true: for he is truth it self, and can not lye, wherfoze in this most high mystery, no

Am man

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man ought to reason ouer farre, nor go about to compass the will and worke of god, by his weake sense and ymagination: But we muste without further serching, giue firme assent and credence, vnto Christis almighty worde, by the whiche heauen & earth were made, & not trouble our wittes, in labouryng to comprehend the power and might of god, but rather (stedfastly giuing fayth to his word) apply our hole wil and affection, to attaine the fruite and profite of this moste holy sacrament, towarde our saluation, according to the intent of Christis institution: who, of his inestimable mercy & loue towarde vs, willing that we shuld haue perfite hope, strenght, comforte and foy in him, and that we shuld haue continuall remembrance, of his most dere charitie, shewed towarde vs, in his death and passion, dyd institute this sacrament, as a permanent memorial of his mercy, and the wonderful worke of our redemption, & a perpetual fode & nourishment for our spiritual sustentation, in this dangerous passage and trauaile of this wretched life. It is therfore necessary, that in the vsyng, receiuing, & beholding of this sacrament, we haue hartly remembrance, of our most louing & dere sauour Iesu Christe, that is to say, that we thinke effectuously of his most bitter passiō, whiche he being god of glory suffred for vs. And to bewaile our synnes, which were cause of god sayd death & passion, calling mekely for grace and the mercy of god, which most abundantly is obtained, by the vertue & merite of the same passion. And thinking that our lord, which gaue him self in that maner for vs,

wyl

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wyll not forsake vs. or cast vs awaye, but forgue vs, if we truly repent, and wyll amende, & become faithfull seruantes to hym, whiche so derely hath bought vs, & paid for vs, neither golde ne yet silver (as saint Peter saith) but his owne precious bloud. i. Pet. i. Wherfore, seinge we be so bought, we muste know, that we be not our owne, & is to say, we may not be at the libertie & wilddnes of our owne fleshe, nor we maye not be seruantes to the worlde, nor the deuyl: but we must be seruantes to our lord, & master Iesu Christ, in all obedience vnto right wysenes, & godlines, according to his wil & comādementes.

Therefore when so euer we shall receyue or blesse this holy sacrament, we must take hede, and haue reuerence to the maiestie therof, and beware that we come not vnwoorthely therunto. For as saint Paule i. Cor. xl. saith: He that eateth of that heauēly fode, or drinketh of the cuppe of our lord vnwoorthely, that is to say, without due reuerence, faith, repentance, charity, & the feare of god, he eateth & drinketh his own dānation, bicause he putteth no difference, betwene the body of our lord and other meates. And further truly, sense christen men ought to haue remembrance of god, whensoever they go, to theyr bodely meate or drinke, & receiue it not without thanckes giuing vnto god (as saint Paule saith) whether ye eate or i. Cor. x. drink or whatsoever ye do, do it in the name of our lord Iesu Christ: how moch more ought all christen men (whan they come to be fed at the table of our lord, and to receiue this blessed and glorious sacrament) to haue special & entier deuotion, with most thāckefull

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full remembrance to god, for his goodnes, declared towarde vs, in the benefite of our redemption. And therfore amonges other names, this sacrament is called Eucharistia, that is to saye, the sacrament of thankes and blessinge. For as moche, as it setteth befoze vs, and doth exhibite vnto vs, the very price of our redemption, and saluation, whiche is the body of our lord that suffered and died for vs.

Furthermoze here is to be noted, as touching the receyving of this sacrament, that although our sauiour Iesus Christ, at the first institution thereof in his supper, did minister it vnto his disciples thā present, vnder both the kindes of bread & wine: Yet that falcion & maner of ministring is not so necessary to the receyuer, excepte it be to the priest whan he consecrateth, that without the due obseruation of that waye, man myghte not receyue that blessed sacrament, to his saluation. For the benefite or hurt that cometh to a christen man by receyving of this sacrament, standeth not in the falcion or maner of receyving of it, vnder one or both kindes, but in the woorthy or vnwoorthy receyving of the same. For he that receyueth this sacrament woorthely, vnder the one kinde, as vnder the fourme of bread only, receyueth the hole body and bloud of Christe, & as many and great benefites of Christ, as he that receyueth it in both kindes. And therfore if any man shuld teache, that the lay people (which by the ordinance & ancient custome of the catholike church haue vsed to receyue this holy sacrament in fourme of bread only) be seduced, & so cause them to thynke, that the hole
body

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body and bloud of Chyste were not comprehended in that onely forme of breade, as wel as in both the kyndes, this doctrine ought vtterly to be refused and abiected, as a pestiferous & a diuellshe schole. For surely scripture teacheth the contrary. And also naturall reason, although it can not comprehend the hole mystery of this sacrament, yet herein it teacheth vs agreably with scripture, that the lyuely body can not be without bloude, and so men oughte to be ledde from that fonde opinion (if any suche be) bothe by that saythe and credyte they owe to scripture, and in this poynte also by naturall reason. Wherfore chysten men ought not to grudge at this fourme and maner of receyving of this sacramente vnder one kynde, bled and allowed by the catholike church, both to auoyde that errour afoze reherfed, and also for many other weyghty considerations, concernyng bothe the honour of the sacrament, and the libertie and comoditie of the hole church. And not onely laie men, but also priestes (sayyng whan they consecrate) vse to receyue this sacrament none otherwyle. Let chysten men therfore, humbly apply them selfe, to put all erronious fantasies (if any suche aryse) cleane out of theyr hartes, and satisfye the selues with this, that whan they receyue this sacrament woꝛthely, though it be but in one kynd, they lose no parte of the profite and benefite promysed by vertue of the sayde sacrament.

Wherfore consideryng (as is afoze reherfed) the dignitie and excellency of this sacrament, we ought with all humblenes of harte and deuotion, to pre-
pare

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pare our selues, that we (vsynge accordyngly the same) maye be partakers of suche fruite and grace, as vndoubtedly is offered and gyuen to all suche, as in due maner receyue this sacramente. For they that so doo, be made one with Chyste, and dwelle in hym, and he in them, as he sayeth in the. vi. chapter of saynt Johns gospel, where he speaketh also of this sacrament: This is the breade whiche descended from heauen, that who so euer eateth therof shuld not dye, I am the liuely bread, which haue descended from heauen, if any shall eate of this breade, he shall lyue euerlastyngly. And than he declarynge him selfe, what he meaneth by the breade, sayeth, as incontinently foloweth: And the breade, whiche I shall gyue, is my fleshe, whiche I shall gyue for the lyfe of the worlde. whiche wordes be moste comfortable, for the perspyte confirmation and establisshment of our faythe in this sacrament: For as muche as they bothe certifie vs, that his very fleshe, bloudde, and bodye, is that meate, whiche we receiue in the sacrament, and that also it pserueth from deathe, and conferreth lyfe to all, whiche duelye receyue it. For seying it is the very body of our sauour Chyst, whiche is vnited and knytte to his godheade in one persone, and by reason therof, hath the very vertue and substance of lyfe in it, it must nedes consequently, by the most holy and blessed participation of the same, giue and communicate lyfe also to them, that worthely receyue it: And it endueth them with grace, strength, & vertue, against all temptation, sinne, and death, & doth much ease, and relieue all the troubles diseases and
infir

Math. ix.

OF THE AVLTARE.

infirmities of theyr soule. For seynge the woman, which was diseased with the fluxe of bloud (as it is wrytten in the gospel) was healed, by touchyng the hemme of the garment of Chyiste, throught the vertue whiche came from hym: Howe muche moze shall they fynde remedy of the sickenes & malady of theyr soule, whiche with due reuerence and faythe receyue and eate the blessed body of Chyiste, and so be made lyuely temples of hym, dwellynge in theym, yea made as one fleshe and body with him: For this heauenly meate is not tourned into our substaunce, as other cozpozall meate is, but by the godly operation therof, we be tourned towarde the nature of it, that is to saye, of earthely, cozruptible, and synfull, we be made heauenly spirituall, and strong agaynst synne, and all wyckednes.

And further it is to be remembred, that as in the receyuyng of this sacrament, we haue mozte entier cominunton with Chyiste: so be we also ioyned by the same, in most perfite vnitie with his churche, and all the membres therof. And for that cause amon- ges other, this sacrament was instituted of our sa- uour Chyiste, in the fourme of breadye, to sygny- fy the vnitie, concoorde, and charitie, that is be- tweene Chyiste oure heade, and hys mysticall body the churche, and euery part and membre therof one with an other. For as breadye is made of many gray- nes or cornes, whiche all make but one loofe, soo shulde all true chysten people, being many in num- bze, yet be all one in faythe and charitie, as sayncte Paule sayeth, we be one breadde and one bodye, all 1. Cor. xi.

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that be partakers of one breade, that is of this blessed sacrament.

Fynally it is to be noted, that although Christ at the fyrste institution of this sacrament, dyd consecrate and giue it to his disciples, at supper, after they had eaten the paschal lambe, partly to declare that the sacramentes and sacrifices of the old lawe, shuld from thensforth cease and take an ende, and partly, that by this sacrament, being the last thing that he nexte befoze his deathe, lefte vnto his disciples, the remembrance of him shuld be the moze deeply and effectuously impzinted in the hartes of them and of all other, that after shulde receyue the same: Yet (as saint Augustine saith) it was thought good to the apostles and the vniuersall church, beyng moued with the holy goste, foze the moze honour of so high a sacrament, and foze the moze reuerence and deuout receyuyng therof, that it shulde alwayes be receyued of chzisten people, whā they be fastyng, and befoze they receyue any bodily sustenance, except it be in case of syckenes oze necessitie.

Wherfoze considering the most excellent grace, efficacy, and vertu of this sacrament, it were greatly to be wysshed and prayed foze, that al chzisten people, had suche deuotion therunto, that they wolde gladly dispose and pzeare them selues, to the moze often wo:thy receyuyng of the same. But seynge that in these laste dayes, Charitie is waxed colde, and synne doth abound (as Christ sayeth in the gospel that it shulde) yet if chzisten men wyll auoyde the great indignation of god, it shall be good foze them

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theym, whan so euer they receyue this sacrament them selues, oꝛ be pꝛesente, where it is ministred oꝛ bled, as specialle in the tyme of masse, to behaue them selfe reuerently, in pure deuotion and pꝛayer and not to talke oꝛ walke vp and down, oꝛ to offend their bꝛethern, by any euyl example of vnreuerence to the saide sacramente: excepte they wyll declare theym selfe to haue smalle regarde to our sauoure **C H R I S T**, there bodily pꝛesent, of whiche vnreuerence and contempt may ensue, not onely spirituall punishementes of god, by withdrauynge his grace from suche vngodly persons, but also bodily and opẽ scourge, as saint Paul sheweth to the **C**orinthians, That foꝛ the vnwoꝛthy entreatynge and vsynge of this sacramente, many amonges them were weake, sycke, and dyed.

i. Cor. xi.

The sacrament of Matrimony.



As touchynge the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyꝛste creation of man, considerynge of his infynite goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woman together in marriage, as well foꝛ theyꝛ mutuall aide and comfort, and foꝛ the pꝛeseruation and continuance of mankynde in lawful succession, as also that the same generation myghte after the falle of mā, be exercised perpetually vnto the woꝛldes end,

¶.iii.

with

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without synne and offence towardes god, dyd con-
toine Adam and Eue together in mariage. And thā
instituted matrimony, and consecrated and blessed
it by his holy word, as appereth in the boke of Ge-
nesis, where is also described the vertue and effy-
cacye of the same, by these wordes folowynge:

Gene. ii.

Nowe this bone is of my bones, and this fleshe is of
my fleshe, and therfore the man shall leaue bys father
and mother, and adhere and cleaue vnto his wyfe, and
they shall be two in one fleshe and in one bodye.

By whiche wordes it is mente, that by the vertue &
efficacy of matrimony, rightfully and by the aucto-
ritie of god contracted, the man and woman which
were befoze two bodyes, be nowe bnyted and made
one body, durynge theyr lyues, so that the husbände
hath no power of his owne body, to vse the same as
hym self, and with whom hym lyketh, but it is hys
wyues, and with her onely he maye vse the acte of
matrimonye. Noz the wyfe hath any power of her
owne body, to vse it as her self, oz with whom her li-
keth, but her body is her husbādes body, and with
hym onely may she vse the acte of matrimony. And
therfore the sayde two persones, so conioyned, may
not after be deuided, for any affection to father oz
mother, oz for any earthely thyng in the worlde,
but eche muste adhere and cleaue to other, for as
muche as they be nowe two persones in one fleshe
and in one body.

Secondely howe that almyghty god, allowing
and approuing the sayd institution of matrimony,
sanctified and blessed it with his holy worde imme-
diately after Noes fludde, sayeng vnto Noe, and
his

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his chyliden in this wyse: Increase and be ye multiplied, and replenysh the earthe. This institution of matrimony thus allowed by god, vnto Noe and his chyliden, although it was a sufficient instructiō vnto them, and all theyr posteritie, howe to vse the same in al puritie and clenness, to goddis pleasure and his contentation: Yet god consideryng the naturall inclination of man to malyce and synne, dyd afterwarde, further explycate and establishe the same, by his other lawes wytten, wherby god prohibited, that any matrimony shulde be made in the degrees folowynge, that is to say.

No man shall marry with his mother, hys graundame, his great graundame, and so vpward: neither may he marry with the wyfe his father, his graundfather, or his greate graundefather, and so bpwarde: neyther any man may marry with the syster of his father, or of his mother, his graundefather or his graundmother, and so bpwarde: neyther may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundefather, his graundmother, and so bpwarde. And lyke wyse euery woman is forbidden to marry any man, within any degrees aboue reherfed. It is also further forbidden, that any man shall marry with hys syster, whether she be his hole syster, or his halfe syster begotten in mariage, or out of mariage: neither may he marry with his brothers wyfe, nor with his wyes syster. Whiche lawes of prohibition in mariage, although they were not, by expresse wordes of God, declared at the fyrste institutiō of ma-

Rom. vi.

ma-

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matrimonye, ne also whan the same was allowed after Noes flud, yet god dyd ingraue and impꝛinte the same lawes in the hart of man, befoze they were wꝛytten by Moyses. And foꝛasmuch as the natural lyght and knowledge of man, was not onely by originall synne, obscured and blynded, but also in the most parte of men, by the increace of synne and malice, in longe continuaunce and pꝛoces of tyme almoste perished and extincte: In so muche that they coulde not perceyue noꝛ iudge, what thynges were of theyꝝ owne nature naught and detestable in the syght of god, ne yet howe farre the naturall honestie and reuerence, whiche we owe vnto suche persones as be nere of our kynne, oꝛ alliance vnto vs, was extended: God therfoze wꝛlllyng manne to retorne from darckenesse, commaunded his pꝛophete Moyses, to pꝛomulgate & to declare by his woꝛde vnto the people of Israell, the sayde lawes of pꝛohibition of matrimony in certayne degrees of consanguinitie and affinitie, as is befoze mentioned. In the declaration of the whiche lawes of pꝛohibition, Moyses soo tempꝛed his woꝛdes, that it maye euidently appere therby, that not onely the Jewes, but also all other the people of the woꝛlde, were as muche and as streyghtly bounden, to the continual obseruation of the same lawes, as they were to the other moꝛall lawes of the ten commandementes.

Thyꝝdely / that the coniunction betwene man and woman in matrimony, dothe not onely signifie and represent the perfyte and indissoluble coniunction and vnion of the nature of god with the nature of man, which was fulfilled, whan the second person

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person in trinitie, descendyng from his father, dyd take vpon him the very forme and substance of our nature, and so these two natures were vnited and knyt together in one persone: but also therby is signified and represented, the societie and coniunction in perfite and indissoluble loue and charitie betwene Christ and his church, that is to say, the congregation of al christen people. And this to be true saynt Paule him selfe affirmeth in the fyft chapter of the epistle vnto the Ephesians. In whiche place the apostle myndynge to proue and perswade, that al women, beyng marryed, oughte to loue, to reuerence, to honour, to obeye, to be subiecte vnto theyr husbandes in all thinges, euen as the church is subiect vnto Christ: and lykewyse that all husbandes ought and be bounde to loue theyr wyues, euen as they loue theyr owne selfe and theyr owne bodies, and euen as Christ loueth the churche his espouse: He bringeth in the first institution of matrimonye, as it was ordeyned by god in Paradise, and alledgeth the wordes of god as they be before rehersted: vpon whiche wordes the apostle inferreth and saythe. This coniunction of man and woman together in mariage, wherby they are knytted, vnited, and made al one fleshe and one body, Is the sacrament, that is to saye: a mystery and signification of that great and meruaylous coniunction, whiche is betwene Christ and his churche. For lyke as by vertue and efficacy of the fyrst institution of matrimony, the husbände and the wyfe be made to be but one body, wherof the husbād is hed: Euen so Christ

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Doth knytte and vnite, conglutinate and make his churche to be one body with hym, wherof he is the very head. By the whiche wordes of saint Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vnitinge and incorporatyng of two bodies in one, but also that it dothe signifye this other coniunction, which is betwene Christ and his churche. And that this coniunction betwene Christ and the churche, is the very selfe thing, which is signified and represented by the other coniunction of man and woman in mariage. For though saint Paule vsed in this place, other argumentes & perswasions, taken of the lawe of nature, to enduce married persons, the one to loue the other, saying that men naturally do loue and nourishe their owne bodies and their owne fleshe: Yet he vseth this as a reason of great efficacye, to perswade his purpose, that is to say, that all husoandes and wiues ought so to vse them selues, the one to the other, that their matrimony and all their woꝝkes and affections in the same, myght and shuld coꝛresponde, and be conformable and like vnto that moſte holy thyng, which is signified and represented thereby, that is to say, vnto that spirituall coniunction, which is betwene Christ and his espouse the churche. And that therefore especially, the man ought and is bound to loue his wife, and the wyfe to loue and obeye her husoande in all thinges, lest by doinge the contrary, they shuld make their matrimony vnlike to the thing that is signified therby.

And thus was matrimony not onely instituted
by

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by god, sanctified by his word, and dignified by his lawes, euen from the beginning of the world: But also Chꝛist him selfe did accept, approue, and allow the same in the newe testament, aswel by his worde, as also by his sundꝝ woꝝkes and dedes testifieng the same: In so moch that he being inuited to a certain mariage, made in Cana a towne of Galile, did bouchesafe, not onely to come thꝛether, & there to honour the said mariage with his coꝝpoꝝall pꝛesence, and with the pꝛesẽce also of his blessed mother and his holy apostles: but there he began also, by turningg of water in to wyne, first to woꝝke myꝛacles, & to manifeste his gloꝝy vnto the woꝝlde. And after-
Ioan. 3.
warde in one other place whan the pharisees came vnto hym, & demanded, whether a man might lawfully be diuozced from his wife foꝝ euery cause: Chꝛist puttyng the said pharisees in remẽbrance of the first instituttion of matrimony sayd vnto them: Haue you not red, how that god whiche created all thynges in the beginning, did also foꝝme and create man and woman, & said these woꝝdes: Therfoꝝe the man shal leaue his father and mother, and shal adhere and cleaue vnto his wyfe, & they shalbe two in one fleshe & one body: wherfoꝝe vnderstand you (saith he) that sith man & woman conioyned in matrimony, be by goddis oꝝdinance but one fleshe and one body, they shuld not after ward be separated oꝝ diuozced one from the other. And vnderstande you also that it is not lafull foꝝ any man, to separate and diuide those persons a sunder, whiche by goddis woꝝde and his wyl and power be conioyned to-
Matt. xix.
A. ii. gither

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gather. And whan the pharisees replying ther vnto sayde: why than dyd Moyses commande vs, to make a lybell of diuorçe, and so to departe and separate our selues from our wyues? Chyste answered them and sayd. Moyses considering the hardenes and obstynacy of your hartes, dyd permyt and suffre you so to do. Howe be it I say vnto you, that it was not so at the begynnyng, that is to say, it is cleane contrary to the godly institution and naturall order of the lawes of matrimony, as it was instituted by god at the beginning, that any mā married, shulde be diuorced from his lawfull wyfe, and be set at libertie to marry. And therfore I say again vnto you, that who so euer doth forsake his lawfull wyfe, onles it be for adultery, commytted by her, and mary an other, I say he commytteth adulterye in so doinge, And lykewise what woman soo euer doth forsake her lawfull husbände, and marrieth an other, she also committeth adultery, and the man also that marrieth her offendeth in like maner.

These wordes of Chyste euidently declare his sentence in the approbation of the institution of matrimony, made at the beginning of the worlde, and that it is Chistes wyll and commaundement, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, & shuld obserue the same in such purity & sanctimony, as it was fyrst ordeyned, without separation or diuorçe, & that vnder the peyne of damnation.

And here also is one thing specially to be noted that in these wordes of Chyste, (That, whiche god
bath

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bath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towardes vs, in that he hath not onely conioyned our fyyste progenitours Adam and Eue togyther in marpage wherby he gaue vnto vs the originall begynnyng of our pꝛocreation, but that he dothe also euer syth that tyme, continually assiste man and woman, and woꝛketh with them in this cōiunction of mariage, and is the very authour of all matrimonies, which be laufully made betwene man and woman. And therfore saint Paule saith: Honorabile coniugium in Hebr. xiiij. omnibus, & thorus immaculatus, that is to say, Matrimony is honourable in all, and the bedde vndefiled.

An other thyng also is to be noted, that not on-
ly the act and procreation, whiche els of it self were
vnlawfull, is by this sacrament made lawfull: but
also that the good byrnyng bp of chyldzen, bozne
in matrimony, is so wel accepted of god, that vnto
it as vnto other good woꝝkes, doone in faythe by
grace, is promysed life euerlasting, accoꝝdyng to
the woꝝdes of saint Paule, where he saith: The wo- i. Tim. ii.
man was seduced and blynded by the serpent, and soo
synned dayly, but she shalbe saued by procreation and
bringing forth of children: if the same doo perseuere
and continue in faith and loue towardes god, and in
holynes and temperance in their actes and dedes. And
as this is spoken of the woman, so it is also ver-
fied in the man, doing his duetie lykewyse, as is re-
quired of the woman.

Finally it is to be considered, how in matrimony be comended specially thre good things, al which
L. iii. they

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they that contracte matrimony, ought to remembre
and regarde: fyrst of al, the thing it selfe, whiche is
signified therby, whiche as is sayde befoze, is the
bygh, the myghty, and incompreensible worke of
god, in the coniunction of Chyiste and the churche
together, wrought by hym to our singular benefite
and enerlastyng saluation. And that therfoze the
man & wyfe ought to liue together in perfite vnitie
and concoide, & to loue eche other as their owne bo-
dies, and to vse the same in all cleannesse, puritie,
and honour, euen as Chyiste hym selfe loued his es-
pouse the churche, and suffered all afflictions and
peynes to make her glorious and voyde from all
maner of spotte or wrinkle of vncleannesse. whiche
matter saint Paule moste godly declareth in his e-
pistle to the Thessalonians, where he wyrteth in this
maner. I pray you bzyethen, and instantly desyre
you, for our lord Iesu Chyristis sake, that like as
ye haue herde heretofore of vs, howe and in what
maner, you shuld go forward, & please god, so ye do
procede in the same, and that after suche sorte and
maner, that you may continually profite and en-
crease therein. You remembre, I doubte not, what
preceptes and commandementes I haue giuen vnto
you in tymes past, in the name of our lord IESU
CHRIST: And now in lyke maner, & in his name
also I say agayne vnto you, that the wyll and com-
maundement of god is, that you shoulde sanctify
your selues, that is to saye, that you shulde absteyn
from all maner of fornication, and that euery one
of you shulde vse and keepe the vesselle of his bo-
dye

Ephe. v.

2. The. iiii.

OF MATRIMONY.

dye, in holynesse and honour, and not in desyre of carnall concupiscence, lyke as the Gentyles doo, whiche know not god, and that no man shuld craftlyly compas and circumuent his brother, to obtaine his fleshely lustes: For almighty god taketh vengeance vpon all suche people, as do committe any of those thynges. Knowe you also, that god hath not called vs to vncleannes and fylthynes of lyfe, but vnto holines and sanctimonie. And therefore I do exhort you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynes and vnpure luyng in fleshely lustes of the body. And I saye further, that who so euer despyseth and breaketh these my commandementes, doth not despise me, but despiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The second good thyng, which ought to be remembred in the said sacrament, is the faith and mutuall promyse, made betwene the husbände and the wyfe, conioyned in lawfull matrimony. wherby and by the vertue of the sayde sacrament, the persons so laufully conioyned, be bound esche one to kepe promyse with the other, according to such trust and confidence, as eche had in the other, and expessed by wordes in the same contracte, whiche promise god did assiste and ratifie, and is now partie therunto: so that the breach of that promyse and faith, is now a high and displeasent offence vnto almighty god, lyke as the obseruation and keeping therof, is in the syght of god, pleasant, acceptable, and meritorious
and

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and the knotte also and bonde of matrimony, contracted betwene the sayde persons, is made therby to be indissoluble. Trowthe it is, that if in any marriage, it may appere, and be duly pꝛoued, that there is suche insufficient impediment, by the lawes of god, oꝛ by the lawes of the realme, that the same matrimony was at the beginning vnlaufull, & of none effect: in that case, the church may and ought, to diuorce the same persons so vnlaufully contracted, & declare, that suche matrimony is vnlaufull, and the bonde therof, to be of no strengthe oꝛ efficacie, because it was neuer good from the beginninge. Not withstanding, in marriages laufully made, and according to the ordinance of matrimonye, pꝛescribed by god and the lawes of euery realme, the bond thereof can not be dissolued, durynge the liues of the parties, betwene whom such matrimony is made.

The thirde good thyng to be considered and obserued in matrimony, is the child that cometh of maryage, and the good and vertuous education and bringynge vp of the same. whervnto all married men & women ought to haue a speciall regard, and to folowe therein the example of Thoby, which
Tobi. iiii. taught his sonne from his infancie, to loue & dread god, & to flee & absteyne from all maner of sinne, for goddis sake. For surely if the fathers and mothers be negligent in good bringynge vp of their children in their youth, and suffer them to fall in to folies and synne, in default of due correction and chastisement of them for the same: no doubt they shal aunswere vnto god for it, as it appereth by the greate stroke
and

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punishment of god, whan he dyd sodaynly strike i. Reg. ii.
 Ely unto death, bicause that he knowinge his chil- 8c. iii.
 dzen to do amisse, dyd not punishe them therfoze.

And therfoze let all parentes emply theyr dili-
 gence and busy cure, to educate and instructe their
 childzen, by al meanes in vertue & goodnes, & to re-
 strain them from vices, by cōuenient discipline and
 castigation, accoꝝding to the saying of the wise mā:
 Withdꝛaw not thy iust discipline frō thy child, for if Pro. xxi.
 thou do so, he wyll fall into sundꝝ inconueniences,
 and so finally shalbe lost & vndone. wherfoze spare
 not to chastise thy childe with the rodde, and so do-
 ing, thou shalt delpuer his soule from hell. And cō-
 cerninge the childes duetie towarde the father, it
 shalbe declared hereafter in the commandementes.

The sacrament of Orders.



As concerning the sacrament
 of Orders, it is to be vnderstād, that
 order is a gift oꝝ grace of mynistꝛa-
 tion in Chꝛistis church, giuen of god
 to chꝛisten men, by the consecration &
 imposition of the bishops handes vpon them, and
 this sacrament was conferred and gyuen at the be-
 gynnynge by the apostles, as it appereth in the epi-
 stle of saint Paule to Timothe, whom he had orde-
 red and consecrate pꝛieste, where he saythe thus: J ii. Tim. i.
 do exhorte the, that thou do styꝛe vp the grace of god,
 the whiche is gyuen the by the imposition of my han-
 des. And in an other place he doth monishe the same
¶
¶

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Timothe, and put hym in remembrance of the same ministry, that he was called vnto in these wordes:
i. Tim. iiii. Do not neglect the grace, whiche thou hast in the, and the whiche is gyuen the through prophecy, and with imposition of handes, by the authoritie of priesthode. wherby it appereth, that saint Paul did consecrate and ordein priestes and bishops by the imposition of his handes. And as the apostles them selues, in the beginninge of the churche, ordeined priestes and bishops: So they appointed and willed the other bishops, after them, to do the lyke, as saynt Paule manifestly sheweth in his epistle to Tite, sayinge thus: For this cause I leste the at Crete, that thou shouldest ordeyne priestes in euery citie, according as I haue appointed the. And to Timothe he saythe: Se that thou be not hasty, to put thy handes vpon any mā
i. Tim. v.
Tu. i.

And here is to be noted, that althoughe this forme before declared, is to be obserued in gyving orders: yet there is no certaine rule prescribed or limited, by the word of god, for the nomination, election, presentation, or appointing of any such ecclesiasticall ministers: But the same is holy left vnto the posittue lawes and ordinances of euery christe region, prouided and made, or to be made in that behalfe, with the assent of the prince and ruler. And as concernyng the office and duetie of the sayde ecclesiasticall ministers, the same consisteth in true preachyng and teachyng the word of god vnto the people, in dispensyng and ministring the sacramentes of Christe, in consecratyng and offeryng the blessed body and bloud of Christe in the sacrament
of.

OF ORDERS.

of the aulter, in losynge and assoplyng from synne, suche persons as be soꝝ and truly penitent foꝝ the same, and excommunicatynge suche as be gyltī in manifest crimes, and wyl not be refourmed otherwise, and finally in prayng foꝝ the hole churche of Christ, and specyally foꝝ the flocke committed vnto them. And althoughe the office and minystrye of pꝛiestes and byshoppes, stande chiefly in these thinges befoꝝe rehersted: yet neither they noꝝ any of them may exercise and execute any of the same offices, but with such soꝝt & such limitation as the oꝝdinances & lawes of euery chꝛistē realme, do permit and suffre.

And bycause it is not mete, that this so chargeable a cure, shuld be committed to euery man, that peraduenture, ambitiously wolde desyre it: Therfoꝝe saynt Paule dothe dilygently set out to his disciples Timothe and Tite, the conuersation, learning, conditions, and qualities of them that shuld be admitted to the mynistry of pꝛiesthode, wꝛityng in this maner: A bishop oꝝ a pꝛiest ought to be blamelesse, as the stewarde of god, not wilfull, not angry, no drunkarde, no syghter, not gredy of fylthy lucre, but given to hospitalitie, liberal, discrete, sobꝛe, rightuous, deuout, temperate, and continent, and such one as holdeth the true worde of doctrine, that he may be able to exhort with bollosom learning, and to reprove them that saye against it. Thus we haue shortly touched fy. st. the oꝝdynge of pꝛiestes and byshoppes: Secondly, their ministry office and duetie, with the charge & cure belonging therbnto, and finally the qualities and conditions required in the same.

i. Tim. iii.
& Tite.

¶ ii.

And

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And for as moche as it is an olde heresse of the Donatistes, condemned in the generall counselles, to thynke that the worde of god, and his sacramentes shuld be of no efficacy, strength, or vertue, whā they be ministred by euill men, it is to be remembred, that according to the saying of saynt Gregory Nazianzene: Lyke as there is no differēce betwene the selfe same image or figure of any thyng impzinted with a signet of golde, and a signet made of yron, or of woode, or any other biler mattier: euen so the worde of god, and the sacramentes of god mynystred by an euill and noughty man, be of the selfe same bygour, strength, and efficacie, as whan they be ministred by a man of excellent vertu and goodnes. The cause and reason wherof is, for that the priestes and byshops, although in the execution of their office and administration, they do vse and exercise the power and auctoritie of god, committed vnto them: yet they be not the principall causers, nor the sufficient, or of them selues the efficient causers or gyuers of grace, or of any other spirituall gyfte, whiche procedeth and is gyuen of god, by his word and his sacramentes. But god is the only principall, sufficient, and perfite cause of all the efficacy of his worde, and his sacramentes, and by his only power, grace, and benefites it is, that we receyue the holy goste, and his graces, by the office and administration of the said priestes and byshoppes, and the sayde priestes and byshoppes be but onely as officers, to execute and minister with their handes and tongues, the outwarde and corporall thynges

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thynges, wherein god worketh and gyueth grace inwarde, accoꝝdynge to his pacte and couenaunt, made with and to his espouse, the church. And this also Chꝛisostome affirmeth the. lxxv. homily vpon saynt Iohn, where he sayth in this maner: What speake I of priestis, I say that neyther aungel nor archangell can giue vs any of these thynges, whiche be giuen vnto vs of god, but it is the father, the sonne, and the holy goste, whiche is the effectual cause of all these thynges, the priest dothe onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chꝛisostome wytyng thus. The priest layeth his handes vpon vs, but it is god, that gyueth the grace, the priest layeth vpon vs his beseechynge handes, but god blesseth vs with his mighty hande. The byshoppe consecrateth an other byshoppe, but it is god that gyueth the worthynesse. wherfoꝛe we must alwayes thynke and beleue, that the vertue and efficacie of the word of god, and his sacramētes, consisteth and dependeth, in and vpon the commandement, ordinance, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellencie, do gyue them theyꝛ auctoritie, strength, or effycacie, neyther yet the malyce, nor corrupte lyuynge of them, be it neuer so euyll, can frustrate or take away from the sayde worde or sacramentes, their sayd power, auctorite, strength, or vertue.

Moreover as touchynge the order of deacons Act. vi.
we rede in the actes of the Apostles, that they were

M.iii.

orde

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1. Tim. iii.

ordered and instituted by the same apostelles, by prayer and imposition of their handes vpon them. And as for the qualities and vertuous conuersation, whiche be required in them, saynte Paule setteth them out in his epistle to Timothee, in these wordes: Deacons oughte to be chaste, not double tounge, no drunkardes, not greedy of fylthy lucre, hauynge the mystery of saythe in a pure conscience. And their office in the primitive churche, was partly in mynistringe meate and drynke, and other necessaries, to poore people founde of the churche, partly also in mynistryng to the byshoppes and prestes, and in doynge theyr duetie in the churche. And of these two orders onely, that is to saye, prestes and deacons, scripture maketh expresse mention, and howe they were conferred of the apostels by prayer and imposition of their handes. And to these two, the primitive churche did adde a contyn certain other inferiour and lower degrees, as subdeacons, accolites, exorcistes, with diuerse other, of the whiche mention is made of bothe of the most auncient wyters, that we haue in the churche of CHRIST, after the apostelles, and also in diuerse olde counsailes, and namely in the fourthe counsaile of Ephrike, in whiche saynte Augustine was present, where as all the kyndes of orders, whiche were then in the churche, be reherfed, and also with what rites and ceremonies, they were conferred and giuen at that time. And thus by succession from the apostles time hath Order continued in the churche and hath euer bene called and counted for a sacrament

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ment, as it may appere by dyuers other aunclente wryters, and speciallye by sainte Augustine, where he writeth thus, speakinge bothe of the sacrament of baptisme, and of order: Eytther of them (saythe he) is a sacrament, and eyther of them is gyuen to men, by a certain consecration, the one whan a mā is baptised, and the other, whan he is ordered, and therfoze neyther of them both, may be iterate oꝛ repeated in the catholyke churche of Chyste.

AND where as we haue thus summarly declared, what is the office and ministration, whiche in holy scriptures hath ben committed to bysshoppes and priestes, and in what thinges it consisteth, as is afoze reherfed, lest peraduenture it myghte be thoughte to some persones, that suche auctorities, powers, and iurisdiccions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, oꝛ heretofore at any tyme haue had iustly and laufully ouer other bysshoppes, were gyuen theym by god in holy scripture. We thynke it expediente and necessarye, that all men shulde be aduertised, and taught, that all suche laufull powers and auctorities of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynaunce, and posytyue lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and auctoritie, whiche any bysshoppe hath vsed oꝛ exercysed ouer an other, whiche hathe not benne gyuen to hym by suche consente and ordynaunce of mienne, (as is afozelayde) is in verrye deede noo laufull power, but plaine vsurpation
and

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and tyrannye.

And therfore where as the byshoppe of Rome, bath heretofore claymed & vsurped, to be head and gouernour of all p̄iestes and byshops of the hole catholyke churche of Ch̄riste, by the lawes of god: It is euident, that the same power is vtterly fayned and vnttrue, and was neyther gyuen to hym by god in his holy scripture, noꝛ allowed by the holy fathers in the auncient generall counsels, noꝛ yet by the consent of the hole catholyke churche. For it is playne, that Ch̄riste neuer gaue vnto saint Peter, oꝛ to any of the apostels, oꝛ theyꝛ successours, any suche vniuersall authoritie ouer all the other. But he set them all indifferently, and in lyke power, Dignitie, and authoritie, as it dothe euidently appere in all suche places, where any authoritie is gyuen to them by Ch̄riste. And also by sainte Paule, in his epistle to the Galathians, where he compareth himselfe to James, Peter, and Iohn, whichewere the most notable emonge the apostles, affirminge hym selfe to be equall in authoritie with them.

Gala.ii.

And as concerning the most auncient and most famous holy generall counsailes, it is euident, that they gaue the byshops of Rome, no suche authoritie, for in them be dyuerse actes and decrees, playnely testifieng the contrary.

As fyrst in the former counsaile of Nice, emonge other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue like power ouer the countreys about those citees, as the byshoppes of
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of Rome, haue had ouer the countreys about Rome.

Also in the counsaile Mileuitane, in which counsaile saint Augustine was presente, and subscribed to the same, it was decreed, that if any clerke of the countreys of Aphyrike, wolde appeale out of Aphyrica, vnto any byshoppes beyonde the sea, that suche a one shulde be taken thzough out al the countreys of Aphyrica, as a person excommunicate.

Moreover in the general counsaile Constantinopolitan the fyrste, it was likewise decreed, that euery cause and controuersy betwene any persons, shulde be determined within the prouinces, where the matters dyd lye, and that by the byshops of the same prouinces. And also that no byshops shuld exercise any power out of his own dioces or prouince. And this was also the mynde of the holy doctour and martyr saint Cypriane, and of the other holye fathers of Aphyrica, before the tyme of any generall counsaile.

And for the better and more playne and assured confirmation, that the bishop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe ne yet by any ordinances of any ancient catholyke counsaile: It is to be considered, that in the. vi. great counsaile Carthaginense, the bishop of Rome sente his legates to that counsaile, to alledge and bendicate his usurped primacy, and by title of the same, to defend and mainteine the receyuing of appeales made vnto hym of causes and controuersies commenced in Aphyrike, because the hole counsaile had

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by theyr decree, prohibited & so. bidden befoze, al suche appeles to any tozeyn byshop. In the entreting and debatynge of which matter, the bishop of Rome for his title, alleged onely a canon, made (as he pretended) in the firste Nicene counsaile. The bishops of Aphysica denieng any such canon to be made. For triall wherof, messangers were sent to the patriarches sees of the orient, to make searche for the hole canons of that counsaile. And finally after longe & diligēt searche, whā the hole canons were brought for the from thense, there was no such canon emonges them, as the byshop of Rome for his sayde title had alledged.

Wherbypon two thynges are to be noted, as euident by the p̄misses. Firste that the bishoppe of Rome hath no such p̄macy, noz any such can challenge by any wordes in scripture: for than the byshop of Rome wolde at that tyme by his legates haue alleged it, and the great multitude of so many fathers, as were assembled in that Aphysican counsaile (of whō saynt Augustine was one) were so wel & p̄foundly lerned in holy scripture, that no such thyng (if it were there) coulde haue ben hidde vnto them. And also they were soo good and vertuouse, that if they had knowen it there, they than wolde haue made no acte befoze to the contrary, noz yet at that tyme, so earnestly and extremely refused it.

The seconde thyng to be noted as euident by the p̄misses is, that the byshops of Rome, haue no suche power giuen them by any auncient generall counsaile. For they at that tyme of this Aphysican coun-

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counsaille, wold than haue alleged it, where in dede they alleged none but a pretended canon of the fyrst Nicene counsaile, which after great trial & searche as is aforesayde, coulde neuer be founde in the autentikes. And that chapiter autentique, which of all the canons of that counsaile mooste concerneth the bishop of Rome, maketh directly & playnly against the sayde pretended vniuersal primacy, giuyng (as is saide befoze) to other patriarches, lyke and equal authoritie in theyr countreys, as bishops of Rome had and vsed than in the countreis about Rome.

Thirdly that the bishops of Rome had no such vniuersall primacy gyuen vnto them by the comon consent of the hole catholyke church, it wel appereth in that þe dyuers patriarches & archebishops haue of ancient tyme refused, to owe vnto them any such subiection, as they by colour of an vniuersal primacy chalenged & required ouer them. As the patriarches of Constantinople & other of the east, & the archebishops of Rauenna, Millan, & such other. And also Agatho him selfe being bishop of Rome, longe after the .iiii. fyrst vniuersall counsailes, in his letters sent vnto the emperour, concerning a generall counsaile to be holden at Constantinople, playnely declareth and confesseth his primacy to extend onely to the bishops of the weste & north parties: And that in suche wise, as it is euident, that at that tyme the bishops of Rome, neither by the wordes of scripture, nor by any decree of ancient generall counsels, nor by the consent of the hole catholyke churche, had any such vniuersall primacy, as he nowe requireth.

R. II.

And

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And yf the bysshops of Rome, wylle allege any later counsailes, for their pretended vniuersall primacy, as the counsailes, of Constance, Basill, and Flozence: It is manifest and open, that the counsailes of Basill and Constance were in the tyme of scismes, and they which were there deuided in to factions, after the fauour of their princis, which princis were also deuided, some fauouring the one part of the scisme, some the other. And the great part of the lerned men that were there, were of this later institute religious, and therfore obsequente to the pleasure and wylle of the byshoppes of Rome, and brought by only in this later scolasticall doctrine, and lytell exercised or lerned in the holy scriptures, or in the olde auncient doctours and wyters. And bothe of those counsailes were dysolued and broken by, without any perfit ende or conclusion. And such that tyme, the canons pragmatical of these two counsailes, be no where vsed, nor yet alleged, as to be of effecte, by the authoritie of those counsailes. And as to the counsaile flozentine, ouer and besides, that the greatest parte of lerned men there, were suche, as we spake of before, the consent also in this matter, of the Orientalles and Grecians, that were there, seemed to the hole countreyes that sent them, so farre bothe agaynst scripture, and general counsailes, and their auncient holy wyters, that they forthwith shewed them selues soo moche discōtent with that consent of theyr ambassadours, that they then neyther wold receiue the determination, concerning the vniuersall primacy of the byshoppe

shop of Rome, neyther sicke that tyme coulde be induced to agree to the same.

And thus by all those thinges befoze reherſed, it plainly appereth, that the biſhops of Rome, clatming this pretended vniuerſall primacie, do yet not onely without any grounde of holy ſcripture, and without any conſent of the hole catholike churche, but alſo contrary to the determination and decrees of ſuche generall counſayles, as the biſhoppes of Rome, theſe many hundred yeres vnto this day, in theyr creation do ſolemnely and expreſſely profeſſe to kepe & obſerue. For as it appereth by theyr owne lawes and actes from tyme to tyme, euery byſhop of Rome, whā he is created, doth openly & ſolemnely profeſſe, that he ſhall inuolably obſerue & kepe all the canons of the fyrſt. viii. generall counſailes, amonge the whyche be the canons befoze reherſed, playnely repugnant and contrary to his ſayde pretended vniuerſall primacy.

Fynally this beyng manifefſtly declared and proued, that the byſhoppes of Rome, hath not iuſtly and laufully any ſuche vniuerſal power ouer the byſhoppes and clergy, al wyſe men may eaſily perceue and ſee, that they maye moche leſſe clayme to haue the hole monarchye of the woꝛlde, and ſuch authoritie ouer all princes and kynges, that they may therby depoſe them from theyr realmes, dominions, and ſeignories, and transferre and gyue the ſame vnto ſuch perſons, as them liketh. Where as the ſcripture dothe teache and commaunde the contrary, that is to ſaye: That all chriſten people

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as well p̄iestis and bishops, as all other, shulde be obedient vnto p̄inces and potestates of the world. For the truth is, that god constituted and ordeined the authoritie of ch̄risten kynges and p̄inces, to be the most high and supreme, aboue all other powers and officers in this worlde, in the regiment and gouernemēt of theyr people, and cōmitted vnto them, as vnto the chiefe heades of theyr cōmon wealthes, the cure and ouersight of all the people, which be in theyr realmes, and dominions, without any exception: And to them of right, and by goddis cōmandement, belongeth not only to p̄hibite vnlawfull violence, to correcte offendours by corporall death or other punishment, to conserue mo, all honesty amonge theyr subiectes, accordinge to the lawes of theyr realmes, to defend iustice, & to procure the publicke wele & cōmon peace & trāquillitie in outward & earthly thinges: But specially and principally to defende the faith of Ch̄rist, and his religion, to conserue and mauntein the true doctrine of Ch̄riste, and all suche as be true p̄achers and setters forth thereof, & to abolishe all abuses, heresies, and idolatries, and to punishe with corporal peines, such as of malice be the occasion of the same. And finally to oversee and cause that the sayd bishops & p̄iestes, do execute their pastoral office truly & faithfully, & specially in those pointes, which by Ch̄rist and his apostles, were giuen and committed vnto them: and in case they shall be negligent in any parte thereof, or wolde not diligently execute the same, to cause them to redcube and supply theyr lacke. And if they obstinately

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nately withstand theyꝝ pꝛinces kynd monition, and
wyl not amend theyꝝ faulces, than and in such case
to put other in theyꝝ rownes and places. And god
hath also cōmanded the sayd bishops & pꝛiestes, to
obey with all humblenes & reuerence, both kynges
and pꝛincis, and gouernours, and all theyꝝ lawes
not beyng contrary to the lawes of god, what so e-
uer they be, and that not onely propter iram, but al-
so propter cōscientiā, that is to say, not only foꝛ feare
of punishment, but also foꝛ discharge of conscience.
Wherby it appereth well, that this pretended mo-
narchy of the bishop of Rome, is not founded vpon
the gospel, but it is repugnant therunto.

And therfoꝛe it apperteyneth to chꝛisten kinges
and pꝛincis, foꝛ the discharge of theyꝝ office & dutie
towarde god, to endeuour them selues to refoꝛme
and reduce the same agayne vnto the olde limittes
and pꝛistine estate of that power, which was giuen
to them by Chꝛiste, & vsed in the pꝛimitiue churche.
Foꝛ it is out of doubt, that Chꝛists faith was than
most firme and pure, & the scriptures of god, were
than beste vnderstande, and vertue dyd than moste
abounde & excel. And therfoꝛe it must nedes folow,
that the customes and oꝛdynaunces than vsed and
made be moze confoꝛme and agreable vnto the true
doctrine of Chꝛist and moze conducyng vnto the
edifieng and benefite of the churche of Chꝛist, than
any custome oꝛ lawes vsed oꝛ made by the byshop
of Rome, oꝛ any other addicted to that see and vsur-
ped power, sith that tyme.

And therfoꝛe where as the kynges moste royall
maiestie.

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maiestie, cōsidering of his most excellent wisedome, not only the notable decay of Chyristis true and perfite religion, emonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infynite dangers and pzeiudices, whych he his subiectes continually susteyned, by reason of that longe vsurped and abused power, whiche the bysshops of Rome were wōt to exercise here in this realme: hath nowe of his most godly disposition, and by the consente of his nobles spirituall and tempoꝛall, by auctoritie of the hole parliament determined, no longer to suffer the byshoppe of Rome, to exercise any parte of his vsurped iurisdiction here within this realme, but clerely to delpuer vs from the same, and restore vs agayne vnto our libertie.

Surely we haue great cause, most ioyfully and thankefully to embrace and accepte the same, considering that therby no pzeiudice is done to goddis woꝛde oꝛ his oꝛdinaunces. Foꝛ as we haue shewed and declared befoꝛe, it was by pꝛinces sufferance onely, that the byshoppe of Rome, exercised any suche iurisdiction within this realme, and not by the authoritie giuen vnto hym by Chyriste. And as foꝛ the byshop of Rome, he can not pꝛetende hym selfe no moꝛe to be greued oꝛ iniuried therewith, than any of the kynges officers myght woꝛthily thynke, that the kynges byghnes shulde do him woꝛonge, in case he shulde vppon good cause, remoue hym from his roume and office, and committe it to an other. And as foꝛ vs the kynges faythfull subiectes, we shall vndoubtedly receyue and haue thereby syngular wealthe

OF ORDERS.

Welth and commoditie, as well spirituallly to the edifieng of our soules, as coꝛpoꝛally to the increase of our substance and richesse. The which how moch it was impaired & decayed continually, from tyme to tyme, by the great exactions of the byshoppes of Rome, and suche treasures as wente perely out of this realme to his coffers, foꝛ annates, annuities, and exemptions, pardons, and suche other vnlawfull exactions, we doubt not, but all men indued with any witte and zeale to the welthe of this our countrey, do right well perceiue and vnderstande, and accordingly with hart and minde, wil not onely pray foꝛ the kynges highnes and his pꝛeseruati- on, by whose occasion this lighte came fyrste vnto vs, but also firmly and constantly strycke to those lawes, wherby we haue so moche ease of wrongfull exactions and abuses, and also our pꝛince & kyng, now enioieth most rightfully his iust title, with re- stitucion of his royall and unperiall dignitie and pꝛincely gouernance.

The sacrament of Confirmation.

E reade in holy scrypture how the apostels, in the beginnyng of the churche, althoughe they dyd certainly knowe and beleue, that al- such as had duely receyued the sa- crament of baptisme, were by vertu and efficacie therof, perfiteley regenerated in Christ, perfiteley incoꝛpoꝛated and made the very members of

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of his body, and had receyued full remission of their synnes, and were indued with graces and giftes of the holy goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr handes vpon them, the holy goste was giuen and conferred vnto them. And the sayde people did speake diuerse languages, and prophesied, wherby not onely they, whiche had receyued baptisme and professed Christ, were the better confirmed and established in Christis religion, & made moze constant to confesse the same: But also other whiche were out of the churche, & infideles, mighte the soner be reduced, by suche gifte and miracle fro theyr errours, and be brought in to the right beliefe of Christe and his gospele.

Wherbyon the holy fathers of the primitive church taking occasion, and founding them selues vpon the saide actes and dedes of the apostles, and considering also, that suche as had ones receyued the giftes and benefites of the holy goste, by the sacrament of baptisme, might and oftentimes byd in dede, by temptation, frailtie, or otherwise by theyr owne sinne and malice, lose and fall from the same againe: byd vse and oblerue (as it hath ben hitherto by succession of ages continued) that al christen people, shuld after theyr baptisme, be presented to theyr bishops, to the intent that by theyr prayers, and imposition of theyr handes vpon them, & consigning of them with the holy Chrisme, they shulde be confirmed, that is to say, they shuld receyue suche gyftes of the holy goste, as wherby they shulde
be so

OF CONFIRMATION

be so corrobored, and established in the giftes & graces before receyued in baptisme, that they shuld not lyghtly fall againe from the same: but shulde constantly reteyne them, and perseuere therein, and shulde also be made stronger and hardier, as wel to confesse boldly and manfully theyr faith, before all the persecutours of the same, and to resist and fight against theyr gostly enemies, the world, the deuill, and the fleshe: as also to beare the crosse of Chyiste, that is, to suffer and susteine paciently all the afflictions and aduersities of this worlde, and synally that they shuld attayne encrease and abundance of vertues and graces of the holy gost.

And although men ought not to contemne this sacrament, but shuld present theyr children vnto the bishoppe, to receyue at his handes the sacrament of confirmation, yet it is not to be thought, that there is any suche necessitie of confirmation of infantes, but that they being baptised and dieng innocentes before they be confirmed, shall be assured to attayne euerlastinge lyfe and saluation, by the effecte of the sacrament of baptisme receyued.

The sacrament of extreme unction.



As touching extreme unction, we must vnderstand, how according to scripture, and the rule and ordre prescribed by the holy apostle saint James, the catholike churche of Chyist, hath obserued and miny-

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sted this sacrament, to such as haue required it to their sickenes and disease of body, to the entent that by the workinge of god, in ministracion therof, the sicke man th:ough prayer of the priest the minister, and suche as assist him, might be releued of his bodily disease, and also attayne pardon and remission of his synnes. For saint James saith: If any be sick among you, let him cal for the priestes of the church, and let them pray ouer him, annointing him with oile, in the name of our lorde, and the prayer of sayth, shall saue the sycke man, and if he be in sinnes, they shall be forgiven him.

By whiche wordes, like as the vse of the sacrament is confirmed, and proued, so that the church may well vse the same, with assurance that god assisteth the ministracion therof: So we must also remembre, that although helth of body, which here is prayed for, doth not alwayes folowe, yet we shuld not doubt, but god ordereth mannes prayer therein alwayes to the best, as he doth of his infinite goodnes, all other prayers that men make, who in dede knowe not what they shuld aske, ne what is best or mooste profitable for them. Wherefore, albeit we be taught to make all our prayers in a most certayne sayth, to attaine our desires, according to the generall promise made by god throughe Christe: Aske and you shall receyue, whiche promise can not fayle, for goddis worde can not be frustrate, but taketh euer effect: Yet may we not trust our owne determination, and our iugement so precisely in our prayer and requestes, but committing our selues holy to

OF EXTREME VNCTION,

to goddes gouernans, we ought to take, esteeme,
and iudge, for the beste, what so euer god shal ordeine
and dispose for vs, althoughe it be contrary to our
praier, and desire, whiche must euer haue direction
and submission to goddis pleasure, who knoweth
our necessities, and can and wyl dispose al thinges
swetely and pleasantly, to the attenyng of euerla-
styng comfozte, whiche all good men chiefly desire
and pray for.

Sap. xii.

And where as saint James speaketh of remissi-
on of synne to be obteyned in this sacrament, in as
moche as the remission of synne, is a necessary peti-
tion to be made of and for all men, considering the
frailtie of mannes nature, whiche continually sin-
neth, and therfore continually is taught to saye:

Dimitte nobis debita nostra, Lorde forgive vs our tres-
passes: We ought assuredly to truste, that god wor-
kynge in the ministration of his sacrament, dothe
by the prayer of the minister, and of suche as assiste
wyt hym, forgive those synnes of the sicke man which by
the frailnes of his nature, in sodaine motions and
beheement agonies, he doth comynpt and fall into.

Math. vi.

And yet we ought not therebpon, to conceyue a
vaine false hope of the effect of this sacramēt, that
liuing in filthy and abhominable sinne, and not ca-
ringe to be deliuered from it by true penance, we
shulde by the ministration of extreme vnction haue
all our synnes forgiven: For this sacrament is mi-
nistered fruitfully, onely to those, that be members
of Christis church, and suche as beinge fallen out
of the state of grace by deade synne, haue bene by

Diit penance

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penance restored to the same, which men by this sacrament, be strengthened and comforted in theyr agonie and fight, against the deuill, who in the time of sickenes and weariation of the body, is very busye to assaulte them.

And where it is called the extreme unction, that is to saye, the last unction, we muste not so vnderstande it, as though this sacrament might neuer be ministred but ones, that is to saye, in extreme peril of death, whan men be without hope of lyfe: for it shuld rather be ministred, in the entrie of sickenes, and so oftner, whan so euer any greate and perillous sickenes, and maladie shall come to any man. But the fathers of the churche did call it by the said name of extreme unction, bycause it is the laste, in the respect of the other unctions, whiche be ministred befoze, in the other sacramentes, of baptisme, confirmation, & orde, in whiche sacramentes chresten men be also annointed.

And for as moche, as the sacrament of the aultare, (beinge duely receyued) is the very spirituall foode, and the very sustentation, comforte, and preservation of all chresten men, in all dangerous passages and aduentures: therfore it is expedient, that the sayd sacrament of the aultare, shuld be receiued after this anoyntinge done, in the tyme of sickenes. For surely the receyuyng of the body of our saulour Iesu Chiste, is the very consummation, not onely of this, but also of all other sacramentes.

The

The seven sacramētes thus declared, the vse and effecte of them dothe manifestely appere. For by baptisme we be incorporated into the body of Chyistes churche, obteyninge in that sacrament, remission of synne, and grace wherewith we be able to leade a newe life.

By the sacrament of penance, they that be fallen into deadly sinne, may be restored vnto the state of grace, receiued in baptisme, and so made againe the liuely members of Chyistis mysticall body.

In the most blessed sacrament of the aultare, is the most precious body and bloud of our sauour & redemer Iesu Chyist, bothe in fourme of bread and wyne, by whom, for whom, and in whom, all sacramentes take effecte, and therfore is this the moste woorthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessary thing for due generation of man, to goddis pleasure, whiche although it be honozable and acceptable to god, and therfore the laifull coniunction of man and woman, is assisted by god in this holy sacrament, yet this estate is not commaunded as necessary, to any particular man, but lefte at libertie, to all men, sauving priesstes, and to other whiche of theyr free libertie, by vowe aduisedly made, haue chosen the estate of continencie, who accoꝝdinge to their free choyse, must frely and willingly continue in the same.

The sacrament of orde, although it be not commaunded

maunded to any particular man; as necessarye for
the attapning of euerlastyng life: yet in the church
whiche is the mysticall body of Christ, it hath a ne-
cessitie, to the entent that by ministers duely placed
there maye be due spirituall fathers, for spirituall
generation. So that bothe the estates of matrimo-
ny and order, be for the hole church necessary, but
yet not so necessaryly commaunded to any particu-
lar man.

The other two sacramentes of confirmation
and extreme unction, although they be not of suche
necessitie, but that without them men may be saued,
yet for as moche as in the ministracion of them, yf
they be worthely taken, men receiue moze abundan-
tly gostly strength, ayde, and comforte. They be be-
ry wholesome and profitable, and to be desyred, and
reuerently receyued.

The .x. commandementes of almighty god.

- i **T**hou shalte haue none other
goddes but me.
- ii **T**hou shalte not haue any
grauen ymage/ nor any like-
nesse of any thyng that is in heauen a-
boue/ or in the earth beneth/ or in the wa-
ter vnder the earthe / to the intent to do
any

COMMANDMENT.

and godly honoure and worshyppe br-
to them.

iii Thou shalte not take the name of thy
lorde god in vayne.

iiii Remembre that thou kepe holy the sab-
botte daye.

v Honour thy father and thy mother.

vi Thou shalte do no murther.

vii Thou shalte not committe adultery.

viii Thou shalte not steale.

ix Thou shalte not beare false wytnes a-
gainst thy neyghbour.

x Thou shalt not vniustly desire thy neigh-
bours house / nor thy neighbours wyfe /
nor his seruant / nor his mayde / nor his
ore / nor his asse. nor any thyng that is
thy neyghbours.

10

The

THE FYRSTE

The exposition of the first com-
mandement of god.

Thou shalt haue none other
goddis but me.



This fyyste cōmandement lyke
as it is the fyyst in ordre, soo it is the
most chief & p̄ncipall among all the
other p̄ceptes. For in this first com-
maundemente god requirerh of vs
those thynges, in the whiche consysteth his chiefe
and p̄ncipall woꝛshipp and honour, that is to say,
perfyte fapthe, sure hope, and vnfayned loue and
dreade of god.

And therfoze it is to be noted, that to haue god,
is not to haue hym, as we haue other outwarde
thynges, as clothes vpon our backe, oꝛ treasure in
our chestes, noꝛ also to haue hym in our mouth out-
wardly, oꝛ to woꝛshipp hym with knelynge, oꝛ suche
other gestures onely: but to haue hym our god, is
to conceyue hym in our hartes, to cleaue faste and
surely vnto hym, with harte and mynde, to put all
our trust & confidence in hym, to set all our though-
tes and care aboue all thynges to please hym, and
to depend holely of hym, takyng hym to be infinite-
ly good and mercyfull vnto vs, beyng his creatu-
res, and continuing in his flocke.

Secondly god commandeth vs thus to do to
hym onely, and to no creature, noꝛ to no false and
fayned god. For as a kynde and loupnge man, can
not

COMMANDMENT.

not be content, that his wyfe shulde take any other husband: So can not our most kynd & most louing god and creatour, be pleased, if we shulde forsake hym, and take any other goddis. And surely he is moze presente with vs, and moze ready to shewe vs all kyndnes and goodnes, than any creature is or can be. And already of his gyft, we haue al that we haue, meate, dypnke, clothe, reason, witte, vnderstandynge, dyscretion and all good thynges, that we haue, perteynyng bothe to the soule and the bodye. And therfoze he wylle not suffre vnpunysshed too muche ingratitude and vnkynndenesse at our handes, that we shoulde forsake hym, and fyre our faythe and godly truste in any other thinge besydes hym.

Thyrdly by this precepte god commandeth vs not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes, aboue all worldly thynges, yea and aboue our selues, so that we may not loue our selues, ne any other thyng but fo: him, accordyng as Moyses saith in the boke of Deutonomie: Thy lord god is one god, and thou shalt loue Deut. vi. hym with all thy harte, and with all thy soule, & with all thy minde, and with all thy strengthe and power. And this loue muste bypunge with it a feare, that euen fo: very pure loue, we ought to be muche ashamed and asrayde, to breake the lease of his commaundementes: Lyke as the chylde, the moze he loueth his father, the moze he is lothe and asrayde to displease hym in any maner of case.

Fourthly all they offende agaynst this com-

THE FIRST

maundemente, whiche set they? hartes and myndes
vpon any worldy thing aboue god. For what so e-
uer we loue aboue god, so that we set our myndes
vpon it, moze than we do vpon god, or for it we wyl
offende god, truely we make that for the tyme our
god. For as saint Paule sayeth: The couetous man
maketh his goodes his god, And the gluttonous man
maketh his bealy his god. For the one setteth his
mynde vpon his goodes, the other vpon his bealy,
moze than they do vpon god, and for them they will
not sticke to offende god.

ii Par.xvi.

Also all they whiche haue moze confidence in
the creatures of god, than in god, do make the crea-
tures of god they? god. And howe greuously god
is offended therewith, we fynde in the boke of Pa-
ralipomenon, where it is wrytten, that whan Aza
kyng of Iuda, beyng soze constrayned by Baasa
kyng of Israell, sente for helpe to Benadad kinge
of Syria, and gaue hym greate treasure, for to al-
lure hym to his ayde. Our lord sente the prophete
Hanani to Aza the kyng of Iuda, who sayde vnto
hym on this maner: Bycause thou haste trusted in
the kyng of Syria, and not in thy lord god, ther-
fore the hoste of the kyng Syria is escaped from
thy handes. Were not they of Ethiopia and Libia,
of farre greater power, bothe in charpottes and
horsemen, and in numbre and multitude, whyche
were innumerable, and yet our lord (as longe as
thou dyddest put thy truste in hym) dyd yelde them
in to thy handes? The eyes of god do beholde all
the worlde, and gyueth strength to them that truste
in hym

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in him with all theyr harte. In whyche wordes it dothe appere, that it is layde to Azaes charge, that he dyd not beleue in our lord, bycause he dyd more trust in Benadad the hethen prince thā in our lord.

It is noted also in the same chapiter, that where as Aza had very great payne in his feete, he sought not to our lord for remedy of his disease, but trusted more in the art and remedy of phisike. wherby we maye learne, that it is one great parte of perfit belefe in our lord god, to put our truste and confidence moste principally and aboue al other in him, wherfore they that do otherwyle, do transgresse this commandement, and make to them other goddis.

Also all they transgresse this commaundement, whiche eyther presume so muche vpon the mercy of god, that they feare not his iustice, and by reason thereof do styll continue in theyr synne, or elles soo muche feare his iustyce, that they haue no truste in his mercy.

Also they be of the same sorte, whiche by lottes, diuination, chatteringe of byrdes, and lokynge of mens handes, or other vnlawfull or superstitious craftes, take vpon them certainly to tell, determine, and iudge before hand, of mens actes and fortunes which be to come afterwarde. for what do they but make them selues goddis in this behalfe, as the prophete Esai sayeth: Tell vs afore what shall come, Esai. xii. and we shall say that ye be goddis.

Also al they, which by charmes and witchcraftes, do vse any prescribed letters, sygnes, or carectes

THE FYRSTE

woꝝdes, blessinges, roddeſ, chꝛiſtall ſtoneſ, ſcep-
tꝛeſ, ſweardeſ, meaſureſ, oꝛ foꝛ any ſuperſtitious
entente, charmeſ, oꝛ wytchecraftes, hange ſaincte
Johnſ goſpelle, oꝛ any other thyng aboute theyꝝ
neckes, oꝛ any other partes of theyꝝ bodieſ, oꝛ uſe
to dꝛynke holy water, oꝛ any other ſuche waye ob-
ſervation, truſtyng therby to continue in long life,
to dꝛyue awaye ſyckeneyſ, to pꝛeſerue them from ſic-
neſ, fier, water, oꝛ any other peryll, other wyſe than
philiſike oꝛ ſurgeꝝ dothe allowe, doo alſo offende a-
gaynſt this commaundement.

But moſte greuouſely of all, and aboute all o-
ther, they do offende agaynſt this commaundement
whiche pꝛoſeſſe Chꝛiſte, and contrary to theyꝝ pꝛo-
feſſion, made at theyꝝ baptiſme: do make ſecrete pa-
ctes and couenantes with the deuyl, oꝛ do uſe any
maner of coniurations, to rayſe bp deuylſ foꝛ trea-
ſure, oꝛ any other thyng hydde oꝛ loſte, oꝛ foꝛ any
maner of cauſe, what ſo euer it be: foꝛ ſuche com-
mitte ſo hygh offence and treaſon to god, that there
can be no greater. Foꝛ they yelde the honour due
vnto god to the deuyl, goddys ennemie. And not
onely all ſuche as uſe charmeſ, wytchecraftes,
and coniurations, tranſgreſſe this chiefe and high
commaundement, but alſo all thoſe that ſeke and re-
ſoꝛte vnto them, foꝛ any counſayle oꝛ remedy, accoꝛ-
dyng to the ſayinge of god, when he ſayde: Let no
man aſke counſayle of them that uſe falſe diuina-
tionſ, oꝛ ſuche as take heede to dreames, oꝛ chatte-
ring of birdeſ. Let there be no witche oꝛ enchanter
amonges you, oꝛ any that aſketh counſaile of them,
that

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that haue spirites, noꝝ of sothelayers, noꝝ that seke the trouthe of them that be dead, foꝝ god abhoꝝreth all these thinges.

The exposition of the seconde commaundement of god.

Thou shalt not haue any grauen Image, noꝝ any lykenes of any thyng, that is in heauen aboue, oꝝ in earthe benethe, oꝝ in the water vnder the earth, to the entent to do any godly honour and woꝝshyppe vnto them.



BY THESE woꝝdes we be not foꝝbydden, to make oꝝ to haue similitudes, oꝝ ymages, but onely we be foꝝbydden, to make oꝝ to haue them to thintent to do godly honour vnto them, as it appereth in the.xxvi. chapter of Leuiticus.

AND therfoꝝe although ymages of Chꝛist, and his saintes, be the woꝝkes of mennes handes only: Yet they be not prohibited, but that they maye be had and sette vp, bothe in churches & in other places, to the intent, that we (in beholdyng and loking vppon them, as in certayne booke and signes) may call to remembraunce the manifolde exammples of vertues, whiche were in the saintes, whome they do represent: And so may they rather be prouoked, kendlid.

THE SECONDE

kindled, and styed, to reide thanks to our loꝛde, and to prayse hym and his sayde sayntes, and to remembre and lamente our synnes and offences, and to pray god, that we may haue grace to folow their goodnes and holy lyuynge.

As foꝛ an example, the image of our sauour hangeth on the crosse in the roode, oꝛ is paynted in clothes, walles, oꝛ wyndowes, as an open boke, to the intente that besydes the examples of vertues, whiche we maye learne at Chꝛiste, we maye be also many wayes prouoked, to remembre his peynfull and cruell passion, and also to consyder our selues whan we beholde the same image, and to condemne and abhoꝛe our sinne, whiche was the cause of his so cruel! deathe. And farthermoze, consideringe, what high charitie was in hym, that wolde dye foꝛ vs his enemies, and what greate dangers we haue escaped, and what high benefites we receiue by his redemption: we maye be prouoked, in all our distresses and troubles, to runne foꝛ comforte vnto hym. And these lessons, with many mo, be brought to our remembrance, by the boke of the roode, if we beyng fyrst wel instruct and taught, what is represented and ment therby, do diligently beholde and loke vpon it. And as our sauour Chꝛiste is represented by this ymage of the roode: euen so the holy sayntes, which folowed him, be represented vnto vs by theyꝛ ymages: and therfoze the said images may well be set vp in churches, to be as bokeꝛ foꝛ vnlerned people, to put them in remembrance of those sayntes: of whom they maye learne exammples of
fayth

COMMANDEMENT.

faith, humilitie, charitie, patience, temperance, and of all other their vertues and giftes of god, whiche were in theym, for whiche causes, ymages may be sette in the churche, and ought not to be despised, but to be bled reuerently, althoughe we be forbidden to do any godly honoꝝ vnto them. These lessons shulde be taught, by euerye curate to their parrishe. And where as we vse to sense the sayde ymages, and to knele befoze them, and to crepe to the crosse, with such other thinges: Yet we must knowe and vnderstande, that suche thynges be not, noꝝ ought to be done to the image it self, but to god and in his honour, althoughe it be done afoze the image whether it be of Chyste, of the crosse, oꝝ of our lady, oꝝ of any other saint.

Against this commandement dyd offende generally, befoze the comynge of Chyste, all gentiles, and people, that were of the nation of Israell. For they dyd godly honour vnto images, and worshipped false goddis, some one, some an other, of the whiche sorte there was a great number. For besides their common goddis, euery countrey, euery cytie oꝝ towne, euery house and familpe, had theyꝝ propre goddis: wherof is moche mencion made in authours, bothe ch,isten and heathen. And these Gentiles, though they had knowlege of a very god, yet (as saint Paule saith) they had ydell and bayne fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And agaynst this commandement offended the Jewes, many and sundꝝ tymes, and almoste con-

THE SECONDE

tinually. For notwithstandinge, that they profes-
sed the knowlege and worshipping of the very true
god, yet they fel to the adozation of ymages, idols,
and false goddes, as the holy scripture maketh men-
tion in many places.

Also all they do greatly erre, whiche put diffe-
rence betwene image and image, trustyng moze in
one than in an other, as though one coulde helpe
or do moze than an other, whan bothe do rep:esente
but one thinge, and sauyng by way of representati-
on, neither of the is able to worke or do any thinge.

And they also do erre, that be moze ready with
their substance to decke images gorgeously, than
with the same to helpe pooze ch:isten people, the
quicke and lyuing images of god, whiche is the
necessary worke of charitie commanded by god.

And they also offende, that so dote in this behalfe,
that they make bowes, and go on pylgremages, e-
uen to the images, and there do call vpon the same
ymages for ayde and helpe, phantasynge, that either
the image woll worke the same, or elles some other
thinge in the image, or god for the image sake, as
though god supernaturally wrought by ymages
carued, engrauen, or painted, brought ones in to
churches, as he doth naturally worke by other his
creatures. In whiche thinges, if any person here-
tofoze hath, or yet dothe offende, all good and lear-
ned men haue great cause to lamente suche errour
and rudenes, and to put their studies and dilligen-
ces for the refozuation of the same.

The

COMMANDEMENT.

The exposition of the thirde
commandement of god.

Thou shalt not take the name
of thy lord god in vayne.



In this commandement god
requireth of vs to vse his name with
all honour and reuerence. Wherby
pon you shall vnderstande, that the
right vse of the name of god, and the
true honour of the same, standeth chiefly in those
thinges folowinge, that is to saye, in the constant
confession of his name, and mainteyning of his do-
ctrine, in the ryghte inuocation of him, in the gy-
uyng of due thankes vnto hym, as well in aduer-
sitie as in prosperitie. For Christ saith, He that op-
ly confesseth me before men, I shall confesse him before
my father in heauen: And he that is ashamed of me, to
confesse my name before men, I wyll be ashamed of
hym before my father in heauen. In whiche wordes
Christe teacheth vs not onely to professe the name
of god, but also boldly and constantly to defend the
same, and not to swarue from it, for any maner of
persecution or iniurie.

Math. x.

We must also in our tribulation and necessitie,
and in all temptations and assaults of the deuyl
inuocate and call vpon the name of god, for god ac-
compteth his name to be halowed, magnified, and
worshipped, whan we call vpon hym in our nede:
Call vpon me, saythe he, in the tyme of trouble, and

Psal. xli.

And

I wyll

THE THIRDE

Pro. xviii. I wyll delyuer the, and thou shalt honour me. And as gayne the wise man saith. The name of god is the most stronge towre, the rightuous man runneth to it, and he shall be holpen.

Furthermore we may not seke our own name laude and fame, but bitterly abyde and eschue the desyre of al worldly honours, gloire, and prayse, and must gyue all laude, prayse and thanks vnto god for his benefites, whiche be so many in numbre, and so great, that we ought neuer to cesse from such laudes & thanks, lyke as the prophet Dauid admonisheth vs, saying: Offer vnto god the sacrifice of laude and praise. And saynt Paule commandeth vs, whan soeuer we eate, drinke, or do any maner of busines, to giue honoꝝ, praise, & thanks vnto god.

Psal. xlix.

i. Cor. x.

And fynally they that be appoynted, to be mynsters of goddis worde, muste also preache the worde of god truely and purely, and let forth the name of god vnto other, and reprove all fallie and erronious doctrine heresies and idolatries. And al though the bishops and prestes onely, be specially called and deputed to be publike ministers of goddis worde, teachers, preachers, and interpretours of the same: Yet euery christen man is bounde particularly by good example of liuing and according to the godly knowledge, that he hath learned, to teache and order his family, and suche as be vnder his gouernance within his house, whan tyme and place requirerh. So that as moche as in him lyeth, he suffre not hym to be bled in his rule and family, but vertue to be bled and exercised.

. **Second=**

COMMANDEMENT.

Secondly by this precepte we be commanded, to vse the name of god to all goodnes and truth. And contrary wyse, we be forbidden in the same, to lie his name to any maner of euill, as to lyeng, deceytinge, or any vnturthe. And therfore againste this commandement, they do offende that sweare in vaine. They sweare in vaine, that sweare without lawfull or iuste cause: for that they take the name of god in vaine, although the thinge, which they sweare be true. And lyke wise do all they, whiche for euery lyght and vayne thinge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outrageous othes, or of custom do vse to swere, or that do swere, a false othe, and be forsworne wyttingly. And suche an othe is not onely perjury, but also a kinde of blasphemy and is high dishonour and iniury to god, bycause suche persons as make suche othes, do wyttingly bypasse god for a false wytnesse, who is all truth, and hateth all vnturthe.

They also do take the name of god in vaine, whiche sweare any thinge, that is true or false, they being in doubt, whether it be trewe or false, and do not also well examine and discusse, whether it be true or false: or that swere that thyng to be false whiche though in dede it be false, yet they thinke it to be true: or sweare that thyng to be true, whiche though in dede it be true, yet they thinke it to be false.

They also do sweare in vaine, whiche sweare

Qui

to do

THE THIRDE

to do that thing, which they intēd not to do, oꝛ sweare to forbear that, which they intend not to forbear, oꝛ sweare to do any thyng, whiche to do is vnlawfull, oꝛ sweare to leaue any thyng vndone, whiche to omittē oꝛ leaue vndone, is neither right noꝛ reasonable. And all suche as sweare to do thinges vnlawfull, not onely offend in suche swearing, but also they moche moꝛe offende, yf they perfourme the thyng whiche they do sweare.

They also breake this commandement, whiche make any othe contrary to their laful othe oꝛ pꝛomysse made befoꝛe, so longe as theyꝛ pꝛomysse standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of god, oꝛ to the due obediēce to the pꝛynces, and their lawes.

They also breake this commandement, whiche by rewardes oꝛ faire pꝛomysse, oꝛ by power oꝛ feare do induce oꝛ constrainē any man to be pꝛiured.

They also breake this commandement, whiche eyther by pꝛeachyng oꝛ teachyng, oꝛ by pꝛetence of holy liuyng, do abuse this holy name to theyꝛ own bayne glory, oꝛ to any other vngodly purpose. And generally all euyl chꝛisten men, which pꝛofesse the name of Chꝛiste, and liue not accoꝛdyng to theiꝛ pꝛofession, do also take the name of god in bayne, in wordes confellyng Chꝛiste, and denyng hym in dedes.

They also breake this commandement, whiche in trouble do murmur oꝛ grudge, and doo not call vpon the name of god, noꝛ doo thanke hym in
al

COMMANDEMENT.

all thynges bothe swete and sowre, good and euyl, welfare and euyl fare. For god dothe sende vs many troubles, and aduersities, bycause we shoulde cunne to hym, crye to hym for helpe, and call vpon his holy name.

Thyrddly for as moch as the gystes of helth of body, helth of soule, forgiveness of synnes, the gyste of grace or life euerlastyng, and suche other, be the gystes of god, and can not be gyuen but by god, who so euer maketh inuocation to sayntes for these gystes, praieng to them for any of the sayd gystes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature contrary to this commandement. For god saythe *Esai. xlii.* to his prophete: I wyll not yelde my glory to any other. Therfore they that so pray to saintes for these gystes, as though they could gyue them, or be gyuers of theym, transgresse this commaundement, yeldyng to a creature the honour of god. Neuer the lesse, to praye vnto sayntes to be intercessours with vs and for vs, to our lord in our suites, whiche we make vnto hym, and for suche thynges as we can obteyne of none but of him, so that we esteeme not, or worshippe not theym, as gyuers of those gystes, but as intercessours for the same, is laufull, and allowed by the catholyke churche, and yf we honour theym any other waies, than as the frendes of god dwellynge with hym, and establisshed now in his glory euerlastyng, and as exam-
ples, which were requisite for vs to folowe in holy lyfe & conuersation, or if we yelde vnto sayntes, the
add,

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adozation and honour, whiche is due vnto god alone, we doo (no doubt) bzeake th is commaundement.

Fynally it is to be considered, that bycause no temple, ne churche, noz aultare ought to be made, but onely to god (foz to whome we make temple, churche, o: aultare, to hym, as saincte Augustine saythe, we do sacryfice: And sacrifice we maye do to none, but to God) Therfoze where we vse in our englische tongue to calle the temples, churches, o: aultars, by the name of any saincte, as the church o: aultare of our ladye, the churche o: aultare of saincte Michaell, saincte Peter, of saincte Paule, and so of other saintes, the trewe meanyng therof is, and ought to be taken, that the saide aultars and churches, be not dedicate to any saynctes, but to god onely, and be of the saintes but a memorfall, to put vs in remembraunce of them, that we maye folowe theyr example and lyuynge, and also to make a knowlege of dyuersitie bytwene one churche o: aultare, and an other. And therfoze yf we meane otherwyle, than here is declared, whan we call theym churches o: aultars of saynctes, we yelde the honour of god from hym to the saintes, and bzeake this commandement.

The

COMMANDEMENT.

The exposition of the fourth com-
mandement of god.

Remembze that thou kepe holy
the sabbote day.



AS touchynge this comman-
dement it is to be noted, that this
worde Sabotte, is an hebreue worde,
and signifieth in englishe Rest: So
that the sabbotte daye, is as moche
to sape, as the daye of reste and quietnes. And
there is specially a notable difference betwene this
commandement, & the other nyne commandemen-
tes. For as saint Austine saith: all the other nyne,
be merely morrall commandementes, and belonged
not onely to the Jewes, and all other people of the
worlde, in the tyme of the olde testament, but also
belonge now to all chysten people in the new testa-
ment. But this pzecept of the Sabbote, as concer-
ning rest from bodily labour the seventh day, is ce-
remoniall, and perteyned onely vnto the Jewes in
the olde testament, befoze the comminge of Chyste,
and perteyneth not vnto vs chysten people in the
newe testament. Neuer the lesse as concerninge the
spirituall rest, whiche is figured and signified by
this corporall rest, that is to say, rest from the car-
nall workes of the fleche, and all maner of synne,
this pzecepte is morrall, and remayneth still, and
bindeth them that belonge vnto Chyste: and not
for every seventh day onely, but for all dayes, hou-
res, and

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res, and tymes. For at all tymes we be bounde to rest, from fulfillingge of our owne carnall wyl and pleasure, and from all sinnes and euyl desires, from pride, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to comitt our selues holely vnto god, that he maye worke in vs all thinges that be to his will and pleasure. And this is the true sabbote or rest of vs that be christened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guided by god and his holy spirite. And this is the thing that we pray for in the Pater noster, whan we say: Father let thy kingdome come to vs. Thy wyl be done in earth, as it is in beauen. Reigne thou in vs. Make that we may do thy wyl, and from our corrupt will we may rest and ceasse. And for this purpose, god hath ordeyned fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kyll the euyl and sinfull desyes of the fleshe, and attain this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore belydes this spirituall reste, whiche chievely and principally is required of vs, we be bounde by this precepte, at certayne times, to ceasse from bodily labour, and to giue our mindes entierly & holly vnto god, to heare the diuine seruice approued, bled, and obserued in the churche, & also þe word of god, to aknowledge our owne sinfulness vnto god, and his greate mercy and goodnes vnto vs, to gyue thanks vnto hym for his benefites, to make publike and common prayer for all thinges.

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thynges nedeful, to visite the sick, to instruct euery man his childzen and familpe in vertue and goodnesse, and such other lyke woꝝkes. whiche thinges although all chꝛisten people be boude vnto, by this commandement, yet the sabbote day, whiche is called the saturday, is not now pꝛescribed and appointed ther vnto, as it was to the Jewes, but in stede of the sabbote day, succedeth the sonday in the memory of Chꝛistis resurrection. And also many other holy & festiuall daies, which the church hath ordeined, from tyme to tyme, which be called holy daies, not bycause that one day is moze acceptable to god than an other, oꝛ of it self moze holy than an other, but bycause the churche hath ordeyned, that vpon those daies, we shuld giue our selues holly without any impedimēt, vnto such holy woꝝkes, as be befoze expꝛessed, where as vpon other dayes we may do & apply our selues to bodily labour, & be therby moche letted from suche holy and spirituall woꝝkes.

And to the entent the ignoꝛant people maye be the moze clerely instructed, what holy and spiritual woꝝkes they ought to do vpon the holy daye, here foloweth a bꝛefe Declaration therof. firsťe let them make an accompt with them selues, how they haue bestowed the weke past, remēbꝛyng what euyl myndes and purposes they haue had, what woꝝdes they haue spoken, what thinges they haue done, oꝛ lefte vndone, to the dishonour and displeasure of god, & to the hurt of their neyghbour, & what example oꝛ occasion of euyl they haue giuen vnto other. And whan they haue thus recollected and considered al

It

these

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Marc .xi.

these thinges in theyr myndes, than let them humbly knowlege their fautes vnto god, and aske forgiveness for the same, with vnfained purpose in their hartes to conuert and retourne from theyr naughty lyues, and to amende the same, and let them also clerely and purely in theyr hartes, remitte and forgive al malice and displeasure, which they beare to any creature. Than let them fall vnto prayer according to the commaundement of Christ, where he saith: whan you beginne to praye, forgive what so ever displeasure you haue against any man. And whan they be wety of prayer, than let them vse reading of the worde of god, or some other good or heauenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupie their mindes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in tyme and place conuenient, they reade sobly and quietly vnto other, suche as they haue charge of, suche good booke as be allowed, whiche maye be vnto them in stede of a sermon: for al thinges that edifie mans soule in our lord god, be good and holsome sermons.

And truely if men wold occupie them selues vpon the holy dayes, and spende the same dayes holily after this fourine and maner, not onely in the house of god, but also in theyr owne houses, they shulde eschue therby moche vyce, confounde theyr ancient ennemie the deuyll, moche edifie both them selues and other, and finally attayne moche grace
and

COMMANDMENT,

and highe rewarde of almyghty god.

Also men must haue specyall regarde, that they be not ouer scrupulouse, oꝛ rather supersticiouse, in absteinyng from bodely labour vpon the holy daye. For not withstandyng all that is aforespoken, it is not ment, but we maye vpon the holy daye, geue our selues to labour, for the speedy perfourmaunce of the necessary affayres of the prynce, and the common welthe, at the commandment of them, that haue rule and authoritie therein. And also in all other tymes of necessitie, as for sauyng of our coꝛne and cattel, whan it is like to be in dangler, oꝛ lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauour teacheth vs in the gospel, and we nede not to haue any scruple oꝛ grudge in conscience, in suche case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sente for the sustenance and reliefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearyng diuine seruyce, as is aforesayde.

Against this commaundement generally doo offende all they, whiche wyll not cease from theyꝝ owne carnall willes and pleasures.

Also they, whiche haue no lawfull impediment, do not geue them selfe vpon the holy daye to heare masse, to heare the woꝛde of god, to rememb.

THE FORTH

the benefites of god, to giue thanks foꝛ the same, to pray, to exercise such holy woꝛkes, as he appointed foꝛ suche dayes, but (as comonly is vsed) passe the tyme, either in idelnes, in glotony, in ryot, oꝛ oꝛther vaine, oꝛ idel pastime, do breake this commandement. Foꝛ surely suche keeping of holy day is not accordinge to the intent and meanyng of this commandement, but after the vsage and custome of the Jewes, and doth not please god, but dothe moche moꝛe offende him, and pꝛouoke his indignation & wyꝛath towardes vs. Foꝛ as saint Austine saithe of the Jewes. They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe theyꝛ tyme in spinning of woll, than vpon the sabbot day, to lose their tyme in leapyng oꝛ daunsyng, and other ydell wantonnes.

All they do also offende against this commandement, whiche do heare the woꝛd of god, and giue not good hede thervnto, that they may vnderstand it, oꝛ if they do vnderstand it, yet they endeuour not theyꝛ selues to remembre it, oꝛ if they remembre it, yet they study not to folowe it.

And all they breake this comādmēt, whiche in masse tyme, do occupie their mindes with other matters, and lyke vnkind people, remembre not the passion and death of Chꝛist, noꝛ giue thanks vnto him: whiche thinges in the masse tyme they ought specially to do. Foꝛ the masse, wherein after the consecration is really pꝛesent the very blessed body and bloudde of Chꝛiste, is celebrate in the churche foꝛ a perpetual

COMMANDMENT.

perpetuall memory of his death and passion.

And lyke wyse do all those, which in suche tyme as the cōmon prayers be made, or the worde of god is taught, not onely them selues do gyue none attendance therunto, but also by readyng, walkinge, talking, and other euyl demeanour, let other that wolde well vse them selues.

And lyke wyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set foꝛ the goddis honour, and apper-
teyne to good orde to be bled in the churche. And therfoꝛe concerning suche ceremonies of the churche, as haue ben institute by our foꝛfathers, and be allowed by the princes or kynges of the Domy-
nions, whiche nexte to god be the chiefe heades of the churches: althoughe men oughte not to haue soo fonde opinion of the said ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thynges, either to excite or stirre bp mens deuotion, and to cause them to haue the moꝛe reue-
rence toward the sacramentes: as the hallowing of the fonte, of the chalice, of the cozpozace, of the aul-
tare, and other lyke exorcismes and benedictions, done by the mynisters of Chꝛistis churche: or elles to put vs in contynuall remembraunce of those spi-
rituall thynges, whiche be signified by them. As spꝛinklinge of holy water, dothe put vs in remem-
brance of our baptisme, and of the bloud of Chꝛiste spꝛinkled foꝛ our redēption vpō the crosse. Giuinge of holy bꝛeade doth put vs in remembraunce of the sacramēt of the aultare, which we ought to receyue
in

THE FOURTH

In right charitie: And also that all chriſten men be one body myſticall of Chriſte, as the bread is made of many graines, and yet but one lofe. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Chriſt, the ſpirituall lpght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Gyuinge aſhes on aſhwednesday, doth put vs in remembrance, that euery chriſten manne ſhulde conſidre, that he is but aſhes and earth, and therunto he ſhall retourne. Bearyng of palmes on palme ſonday, dothe put vs in remembrance of the receiuyng of Chriſte in to Hieruſalem a lytell before his deathe, and that we muſt haue the ſame deſyre to receyue him in our hartes. Creppynge to the croſſe on good friday, & there offerynge vnto Chriſt before the ſame, and kyllynge of it, declareth our humble ſubmiſſion and thanks giuyng to Chriſt for our redemption, whiche he hath wrought for vs vpon the croſſe. And ſo finally the ſettyng vp of the ſepulchre of Chriſte, whole body after his death was buried: And al other like laudable cuſtomes, rites, and ceremonies do put vs in remembrance of ſome ſpiritual thyng. And therfore they be not to be contemned, and caſte away, but obediently to be vſed and continued, as thynges good and laudable for the purpoſes abouesaid.

The syft commaundement,
The exposition of the. v. com-
maundement of god.

Honour thy father and thy mother.



In this commandement / by these woꝝdes, Father and mother, is vnderstande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but also pꝛinces and all other gouernours, rulers, and pastours, vnder whom we be nourished and brought vp, oꝛdꝛed, & guiged.

And by this woꝝde Honour, in this commandement, is not onely ment a reuerence, and lowlines in woꝝdes and outwarde gesture, whychē chyldꝛen and inferiours ought to exhibite vnto their parentes and superiours, but also a pꝛompt and a redy obedience to theyꝝ lawfull commandementes, a regarde to theyꝝ woꝝdes, a forbearꝑng and sufferinge of them, an inward loue and veneration towarde them, a reuerence, feare, and lothenes to dysplease oꝛ offende them, and a good wyll oꝛ gladnes to assiste them, ayde them, succour them, and helpe them with theyꝝ counsaile, with their goodes and substance, and by all other meanes to theyꝝ power, as hereafter is declared. This is the very honour and duetie, whiche not onely the chyldꝛen do owe vnto theyꝝ parentes, but also all subiectes & inferiours, to theyꝝ heades and rulers.

And that chyldꝛen owe this duetie to theyꝝ fathers

The fyft commaundement

Prou i.

Deu.xxvi.

Leuit.xix.

Leuit. xxi.

Exod.xxii

Prouer.
xxviii.

thers, it appereth in many places of scripture: in þ
prouerbes it is witten: Obey my sonne the chastise-
ment of thy father, & be not negligent in thy mothers
commandementes. In the boke of Deutronomie it
is also witten: Accursed be he that doth not honour
his father and his mother. And in the boke of Leut-
ticus it is sayde: Let euery man stande in awe of his
father & mother: And yf any man haue a stubburne
and a disobedient sonne, whiche wyll not heare the
hopce of his father and mother, and foꝛ coꝛrection
wyll not amende and folowe them: Than shall his
father and mother take hym, and brynge hym to the
iudge of the citie and saye: This our sonne is stub-
burne & disobedient, and dispiseth our admonitiõs,
and is a riotour and a drunkerde. Than shal al the
people stone him to death, and thou shalt put away
the euill from the, that all Israell may here thereof.
and be afrayde. And in the boke of Exodys, it is also
wittē: He that striketh his father or mother, he shall
be put to deathe: And lykewise he that curseth his fa-
ther or mother shall be put to death. And in the boke
of prouerbes, the wise man also saith: He that stea-
leth any thyng frō his father or mother, is to be taken
as a murtherer. And although these great punyshe-
mentes of disobedient chyldzen by death, be not now
in the newe lawe in foꝛce & strength, but lefte to the
oꝛde of princes & gouernours and their lawes: yet
it euidently appereth, how soꝛe god is agreued & di-
pleased, with such disobedieñce of chyldzen towarde
their parentes, foꝛ as moche as in the olde lawe he
bid appointe therunto so greuouse punisshementes.

And

The fyft commaundement,

And as almyghty god doth thzeaten these puniſhementes vnto thoſe chyldzen, whiche do breake this commaundement, ſo he doth promiſe great rewardes to them that kepe it. For he that honoureth his father, ſaythe the wyſeman, his ſynnes ſhall be forgiven hym. And he that honoureth his mother, is as one that gathereth treaſures. who ſo euer honoureth his father, ſhall haue ioy in his owne chyldzen, and whan he maketh his prayer vnto god, he is herde. He that honoureth his father ſhall haue a long and a prosperous lyfe.

Eccle. iii.

And as the chyldzen by this commaundement be bounde to honour and obey theyr parentes, accordinge as is afore expreſſed, ſo it is implied in the ſame precepte, that the parentes ſhulde nouryſhe and godly byynge by their chyldzen, that is to ſay, that they muſte not onely ſynde them meate and drynke in youth, and alſo ſet them forward in learninge, labour, and ſome other good exerciſe, that they maye eſchue idlenes, and haue ſome craſte or occupation, or ſome other laufull meane to get their lyuynge: but alſo they muſte learne them to beleue and truſte in god, to loue him, to feare him, to loue their neighbours, to hate no man, to hurte no man, to wiſſhe well to every man, & ſo moch as they may, do good to every man, not to curſe, not to ſwear, not to be riotous, but to be ſobze and temperate in al thinges, not to be worldly, but to ſet their mindes vpon the loue of god & heauely thinges, moze than vpon tēporall thinges of the worlde. And generally to do all that is good, & to eſchue all that is euill:

Si

and

The fyft commaundement

and this the parentes ought to do, not by cruell entreatinge of theyr children, wherby they might discourage them, and prouoke them to hate theyr parentes, but by charitable rebuking, threating, and charitable chastising and correcting of them, whan they do euill, and cherishing, mainteyning, and commending them, whan they do well. This office and duetie of the parentes towardes theyr chyl dren is witnessed in many places of scripture. first saint Paule writeth thus: Fathers prouoke not your children vnto angre, but bringe them vp in the correction and doctrine of god. And in Deutronomy al mygh- ty god sayth: Teache my lawes and commaundemen- tes to thy children. And the wise man saith: The rod of correction giueth wisdom. The chylde that is left to his owne will, shalbe confusion to his mother. And in an other place he saith: He that spareth the rod, hateth his sonne, and he that loueth hym, will se hym corrected. And in an other place he sayth: Se thou withdrawe not from thy childe discipline and chasty- syng, if thou strike hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalt therby deliuer his soule from hell. And on the other syde it is written: The sonne vntaught and vnbapti- sed is the confusion of his father. And for this cause we fynde in the booke of 2 kings, how that our lord conceyued great indignatio against Hely the chiefe p- ieste, bycause he dyd not duely correcte his two sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and how in reuen- ging of theyr fathers negligence and remissenes in correcting

Ephe. vi.

Deut. vi.

Pro. xxix.

Prou. xiii.

Pro. xxiii.

Eccle. xxii.

i. Reg. ii.

i. Reg. iii.

The fyft commaundement

correcting of his children, almighty god toke from Hely, and all his issue and householde for ever, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slayne bothe vpon a day, and Hely theyr father brake his necke. This example of Hely is necessary for fathers to imprint in theyr hartes, that they may se theyr children well taught and corrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this world haue confusion: but also in the worlde to come, haue damnation for the disorder of theyr children throughe their defaute, and they muste not thynke, that it is inough to speake somewhat to them, whan they do amisse, for so dyd Hely to his sonnes, and yet our lord was not pleased, because he dyd not moche more sharply correcte them, and se them reformed: but whan wordes wyl not serue, the fathers and mothers must put to sharper correction, and by such discipline saue theyr soules, or els they shall aunswere to god for them. And truly they greatly deserue the indignation of god, that whan they haue receyued of hym chyldren, do not bringe them vp to his seruice, but without regarde what cometh of them, suffer them to runne into the seruice of the deuyl. wherfore al fathers ought diligently to consider and remembre, how moche and how greuously they offende god, and of how many evils they be the cause, which either bring vp their children in wantonnes and idelnes, and do not put them forth to some facultie, exercise, or labour, wherby they may after gette theyr lyuyng, or

The fyft commaundement.

occupie theyr lyfe to the profite and commoditie of the common weale, or elles do suffer their chyldren in youth to be corrupted for lacke of good teaching and good byrtinging vp in the true knowlege of god, and of his wyl and commandementes, or committe in word or dede such thinges, in the presence of their chyldren, wherof the yonge tendre hartes of the said chyldren (whiche like a smal twygge be inclinable euery way, and by fraglenes of youth be inclyned to euyl) do take so euyl example and corruption of vices, and worldely affections, that harde it wyl be for them after to eschue the same.

Esa. xlix.

THIS comāndement also containeth the honour and obedience, which subiectes owe vnto their princes. And also the offyce of princes towardes their subiectes. For scripture taketh princes, to be as it were fathers, & nurses, to their subiectes. And by scripture it appereth, that it apperteyneth vnto the office of princes, to se that the righte religion & true doctrine of Christ, be maintained and taught, & that their subiectes be wel ruled & gouerned, by good & iust lawes. & to prouide and care, that the people & common weale maye encrease, and to defende them frome oppression, and inuasion, as well within the realme as without, their subiectes aiding them ther vnto, & to se that iustice be ministred vnto them indifferently, & to here by them selues, or by their ministers beningly, al their complaintes, and to shew toward them (although they offende) fatherly pitie. And finally so to correct them that be euil, that they had yet rather saue them than lose them, yf it were
not

The fyft commaundement

not for respect of iustice & maintenance of peace and good order in þe cōmon weale. And therfore al they subiectes must again on their partes, and be bounde by this cōmaundement, not onely to honour & obey their said p̄inces, accordyng as subiectes be bound to do, & to owe they truth & fidelitie vnto them, as vnto their naturall lordes: but they must also loue them, as childre do loue their fathers, yea they must more tendre the suretie of their p̄inces person, and his estate, than their owne or any others, Euen like as the health of the head is more to be tended, thā the health of any other membre.

And by this commaundement also, subiectes be bound, not to withdraue their said fealtie, trouth, loue and obedience, towarde their p̄ince, for any cause what so euer it be, ne for any cause they maye conspire against his person, ne do any thing towarde the hinderance or hurt therof, nor of his estate.

And furthermore by this commaundement they be bounde to obey also, all the lawes, proclamations, p̄ceptes and cōmaundementes made by their p̄inces and gouernours, except they be against the cōmaundementes of god. And lykewyse they be bounde to obey all suche as be in authoritie vnder their p̄ince, as farre as he wyll haue them obeyed. They must also gyue vnto their p̄ince, aide, helpe, and assistaunce, whan so euer he shall requyre the same, either for suretie, p̄seruation, or maintenāce of his person and estate, or of the realme, or of the defence of any of the same against all persons. And whā so euer subiectes be called by their p̄ince vnto p̄iuy

The fyft commaundement.

pprur counsaile, oꝛ vnto the parliament. where is the generall counsaile of this realme, than they be bounde to giue vnto theyꝝ pꝛynce, as theyꝝ learninge, wysedome, oꝛ experyence can serue them, the moste faythefull counsaile they can, and suche as may be to the honour of god, to the honour and suertie of his regall person and state, and to the generall wealthe of this holt realme.

And further if any subiecte shall knowe of any thyng, whiche is oꝛ may be to the nopaunce oꝛ damage of his pꝛincis person oꝛ estate, he is bounde by this commaundement to disclose the same with al spede, to the pꝛynce him selfe, oꝛ to some of his counsaile. For it is the very lawe of nature, that euery membꝛe shall imploy him selfe to pꝛeserue & defende the heade. And surely wysedome and polycie wyl the same: for of conspiracy and treason commeth no goodnesse, but infinite hurte, damage, and perill to the common weale.

Rom. xiii.

And that all subiectes do owe vnto theyꝝ pꝛinces and gouernours, suche honour and obedience as is aforesayde, it appereth evidently in sundꝝ places of scripture, but specially in the epistles of saint Paul, and saint Peter. For saint Paul saythe in this maner: Every man must be obedient vnto the hyghe powers, for the powers be of god. And therfoze who so euer resisteth the powers, resisteth the ordynaunce of god. And they that resist the ordynaunce of god, shall get to them selues damnation: For rulers are not feareful to them that be good, but to them that do euil. Wilt not thou feare the

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the power: Do well, and thou shalt haue prayse of the same: for he is the minister of god for thy welth. But yf thou do euyl, then feare, for he beareth not the sword without cause. For he is the minister of god to punish the euyl doer, therfore you muste obey, not onely for the feare of punishment, but also bicause of conscience. And for this cause ye paye tributes, for they be goddes ministers seruinge for the same purpose. Gyue therfore to all men that is due, tribute to whom tribute is due, custome to whō custome is due, feare to whom feare is due, and honour to whō honour is due. And saint Peter sayth, Obeye vnto all sortes of gouernours for goddes sake, whether it be vnto the kyng, as vnto the chiefe heade, or vnto rulers, as vnto them that be sent of him, to punish the euyl doers, & to cherishe them that do well. And shortly after it foloweth, Feare god, honour the king

1. Petr. ii.

And there be many examplis in scripture, of the great vengeance of god, that hath fallen vpon rulers, and suche as haue bene disobedient vnto theyr princes. But one principall example to be noted is of the rebellion, whiche Chore, Dathan, and Abiron made againste their gouernours, Moyses, and Aaron. For punishment of whiche rebels god not only caused the earth to open, and to swallowe them downe and a great numbꝛe of other people with them, with theyr houses, and all theyr substance, but caused also the fyre to descende from heauen, and to burne vp. CCl. capitaines, whiche conspired with them in the sayde rebellion.

Num. xvi.

Moreover all christen men be bounde by this

¶

commande

THE FIFTE

commaundement to exhibite due honour and reue-
rence vnto the spirituall fathers & parentes, whych
haue cure and charge of theyr soules, as vnto those
who be appoynted by god to minister his sacramen-
tes vnto the people, & to feede them with his worde,
and by the same to conducte and to leade theym the
strayght way to the father in heauen euerlastyng.

And our sauour Chyste in the gospel maketh
mention as well of the obedience, as of the corporall
sustenance, whyche all chysten people do owe vnto
theyr spirituall fathers. Of the obedience he sayth:
That who soo euer receyueth you, receyueth me. And
in an other place he sayth: He that heareth you hea-
reth me, and he that dispiseth you, dispiseth me. And
saynte Paule sayeth, Obey your prelates, and gyue
place vnto them, for they haue muche charge, and
muche care for your soules, as they, whyche muste
giue an accompte therfore, that they may do it with
ioye and not with grieve, that is to saye, that they
may gladly, and with muche comfort do theyr cure
and charge, whan they do perceyue, that the people
be obedient to theyr teachyng. Lyke as contrarie
wyle, although they be bounde to do it, yet the peo-
ple gyue theym lytle comforte to doo it, whan they
fynde them disobedient and repugnant.

And for the sustenance of theyr lyuyng, whiche
is compyled in this word Honour, (as befoze is de-
clared) Chyste sayeth in the gospel: The workeman
is worthy his wages. And saynt Paule sayeth: who
goeth on warfare yppon his owne stipende? And who
planteth the vine, and eateth no parte of the fruite?

And

Math. x.

Luc. vii.

Heb. xiii.

Luc. x.

Corin. ix.

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And who fedeth the flocke, and eateth no parte of the mylke : And after foloweth : Euen so hathe the lorde ordeyned, that they whiche preache the gospel, shulde lyue of the gospel. And therfoze in an other place it is wrytten: Priestes that rule well, be worthy of double honour, specially they that labour in the ministracion of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is aforesayde, but also sufficiencie of all thynges necessary and requisite, as wel for theyr sustenance and findyng, as for the quiete and commodiouse exercisynge and executynge of theyr sayd office. 1. Tim. vi

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster: that is, to loue his mayster, to be reuerente and lowly to him in all his wordes and gesture, to suffre and forbear hym, to be redy with a good wyl without inurination or grudging, to obey all his laifull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythful and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte. And that as well in his maysters absence, and out of his syght, as whan he is present, and looketh vpon him, accoꝝpyng to the wordes of saynte Paule, where he saith: Seruantes be you obedient vnto your masters, with feare and trembling, with simple and playne hartes, as vnto Chyste, not seruyng onely in theyr syghte, as pleasers of men, but Ephe. vi.

THE FYFTE

Tit. ii.

i. Petri. ii.

Col. iii.

Ephe. vi.

Ec. xxxiii.

as the seruantes of Chyiste, doyng the wpll of god from the harte, and with good wpll, thynkynge that ye serue god, and not men. And be you sure, that of all your good seruice, you shall receyue rewarde of god. And agayn to Titus he writeth thus: exhort the seruantes to be obedient vnto theyr maisters, to please them well in all thynges, not to be patterers and praters against them, nor pickers nor priuy coueious of theyr maisters goodes. But to shewe all truth and faythfulnes. Saynte Peter also byddeth seruantes to obey theyr maisters with all feare, not onely yf they be good and gentile, but also though they be frowarde.

And of the other syde, the offyce and duetie of maysters to theyr seruantes is, to prouide sufficient ly for them, of all thynges necessarye, to se them instructed in the knowlege of the commandementes of god, and that they ouersee the same, and not be ouer rigorouse vnto them, but with discretion to correcte them, whan they do amisse, and to commend and cherishe them, whan they do well, accoording to the saying of saynt Paule: You that be maysters, do vnto your seruantes, that is ryght and reason, knowynge that your selues haue also a mayster in heauen.

And in an other place he sayeth: Be not rigorous vnto your seruantes, for you haue a master in heauen, that regardeth al persons indifferently. And the wylse man sayth: Meete, correctiō & worke is due vnto seruantes. Set thy seruante vnto labour, that he be not ydle, for idlenes bringeth moche euyl, set him to worke, for that belongeth to him: if he be not obedient, correcte him.

And

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AND in this commandement is also implied, that chylzen and yonge folkes, shuld gyue due honour and reuerence to olde men, and to all suche as be theyr maysters and tutours, to byngne them by in lernyng and vertu, whiche be in this behalfe as fathers vnto them, and so as fathers, must be honoured and obeyed.

The exposition of the. vi. commandement of god.

Thou shalt do no murther.



In this commaundement is forbidden, not onely bodely killing, and all maner of violent layinge of handes vpon any man, as strykyng, cutyng, woundyng, and all maner of bodely hurtyng, by acte or deede: but also all malice, anger, hate, euyle, disdain, and al other euyl affections of the harte, & also al slander, backbityng, scoldyng, bannyng, raylynge, scoynyng, or mockyng, and all other euyl behauiour of our tongue agaynste our neyghbours, whiche all be forbidden by this commaundemente, for they be rootes and occasions of murther, and other bodely hurte.

The contrary of all these thynges be commanded by this commandement, that is to saye, that we shulde with our hartes loue our neyghbours, and with our tonges speake well of them and to theym.

¶

and

THE SYXTE

Math. v.

i. Ioan. iii.

and in our actes and dedes do good vnto them shewing towarde them in harte, worde, and dede, patience, mekenes, mercy, and gentylnes, yea though they be our aduersaries, and ennemies. And that this is the true sence and meanyng of this commaundement, it appereth, by the expositiō of our sauour Christe in the gospel, where he declareth, that we shulde neyther hurte any man in dede, noꝛ speake of hym oꝛ vnto hym maliciously oꝛ contemptuously with our tounses, noꝛ beate malice oꝛ angre in our hartes: But that we shulde loue them that hate vs, say well by them, that saye euill by vs, and do good vnto them that do euill vnto vs. And accoꝝdyng to the same sayeng of Christ, saynt Iohn sayth also: That he that hateth his brother, is a manqueller.

It is not foꝛbydden by this commaundement, but that al rulers and gouernours, as pꝛinces, iudges, fathers, maisters, and suche other, maye foꝛ the correction of theym, whyche be vnder theyꝝ gouernance, vse suche maner of punishmente, eyther by rebukefull oꝛ sharpe wordes, oꝛ by bodyly chastysing, as the lawes of euery realme do permitte. And not onely they may do thus, but also they be bound so to do (onles they se reasonable cause to the contrary) and offende god if they do it not, as is befoꝛe declared in the .v. commaundement.

All rulers also muste beware and take hede that in theyꝝ corrections and punishmentes, they do not procede vpon any pꝛiuate malyce of their hartes, oꝛ displeasure towarde any man, oꝛ foꝛ any lucre, fauour, oꝛ feare of any persō, but that they haue theyꝝ eye

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eye and consideration only vpon the refoꝛmation & amendment of the person, whom they do coꝛrect, oꝛ elles vpon the good oꝛdꝛe and quietnes of the common weale, so that styll there may remaine in theyꝛ hartes charitie, and loue towarde the person, they punyshe. And lyke as the father loueth his chyld, euen whan he beateth him: Euen so a good iudge, whan he gyueth sentence of death vppon any gylty person, although he shewe outwardly sharpenes, & rigour, yet inwardely he ought to loue the person and to be soꝛye and heauy foꝛ his offences, and foꝛ the death whiche he hym selfe by the lawe, doth and must nedes condemne him vnto. And although inferiour rulers and gouernours, maye coꝛrecte and punyshe suche as he vnder their gouernaunce, yet they maye not punyshe by deathe, noꝛ mutilate, maim, oꝛ impꝛyson them, oꝛ vse any coꝛpoꝛall violence towarde theym, otherwyle then is permitted by the hyghe gouernour, that is to say, by the pꝛince and his lawes, from whom al suche authoritie doth come. Foꝛ no man may kille, oꝛ vse suche bodily coꝛrection, but onely pꝛinces, and they whiche haue authoritie frome pꝛinces, ne the sayde pꝛinces, noꝛ any foꝛ them, may do the same, but by and accoꝛdyng to the iuste oꝛdꝛe of theyꝛ lawes and oꝛdinances.

MOREOuer no subiectes may drawe theyꝛ swoꝛdes agaynst theyꝛ pꝛynce foꝛ any cause what so euer it be, noꝛ agaynst any other (saueynge foꝛ laufull defence) without theyꝛ pꝛinces lycence. And it is theyꝛ duety to drawe theyꝛ swoꝛdes foꝛ the defence of theyꝛ pꝛynce and realme, whan soo euer the pꝛynce shall commande.

THE SYXTE

commande theym so to do. And althoughe p^rinces, whiche be the chiefe and supreme heades of they^r realmes, do otherwise than they ought to do: Yet god hathe assigned no iudges ouer them in this wo^rlde, but wyl haue the iugement of them reserued to him selfe, and wil puny^she them whan he seeth his time. And so^r amendement of such p^rinces that do otherwise than they shulde do, the subiectes maye not rebell, but must p^raye to god, whyche hath the hartes of p^rinces in his handes, that he so turne they^r hartes vnto him, that they maye vse the swo^rde, which he hath gyuen them, vnto his pleasure.

Agaynste this commandement offende al they, whyche do kyll, mayne, o^r hurte any man without iuste o^rde^r of the lawe, and gyue^th counsaile, ayde, fauour, p^rouocation, o^r consent thereto.

And also all they, whyche maye (yf they wyl) by they^r authozitie o^r lafull meanes, delyuer a man from wo^rngfull death, mutulation, hurte o^r iniury, and wyl not do it, but wyl wycke therat, and dissemble it, be transgressours of this commandement.

And al iudges, which seyng no sufficient matter o^r cause of death, o^r vpon lyght triall, without sufficient examination and discussion, gyue sentence of death, o^r whan the matter o^r cause of death is sufficient, and the triall good, yet delyte in the deathe of the person, be transgressours of this cōmandement.

And lykwyse be all those, whiche in causes of lyfe & deathe, beyng impanelled vpon inquestes do lyghtly cōdemne o^r endite any person, without sufficient

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ficient euidence, examination, and discussion of the informations gyuen vnto them. And mozeouer all those, whiche either in such causes do gyue false euidence oꝛ information, eyther wittyngly, contrary to their owne conscience, oꝛ doubtynge of the truth of those informations, oꝛ without sufficient examination, do promote, enforce, oꝛ mainteine such euidences, informations, oꝛ inditementes, do also breake this commandement.

SO DO all they whiche wyllyngly do kyll them selfe foꝛ any maner of cause, foꝛ so to doo, there can be no pꝛetence of lawfulle cause, ne of iust oꝛder. And therfoꝛe he that so dothe, killeth at ones both body and soule.

Fynally all they, whiche beare hatred and malice agaynste their neyghbours, and eyther maliciously speake wordes of contempte, dyspite, checkynge, cursynge, and suche other, oꝛ elles publysh the theyꝛ neyghbours offences to theyꝛ sclander, rather than to theyꝛ amendemente: And generally all they that liue in yꝛe, malice, enuy, and murmuringe at other mens welth, oꝛ reioysing at other mens trouble oꝛ hurt, oꝛ suche other like, they offende all agaynste this pꝛecepte.

THE SEVENTH.

The exposition of the seuenth
commandement of god.

Thou shalt not committe adultery



Although this word Adultery both signifie properly the vnlafulfull commixtion of a married man with anye other woman, than with his owne wyfe, or elles of a married woman with any other man, than her owne husbände: yet in this commandement, it is taken not onely for that, but also for all maner vnlafulfull copulation betwene man and woman married and vnmarried, and all maner of vnlafulfull vse of those partes, whiche be ordeyned for generati- on, whether it be by adultery, fornication, incest, or any other meane.

Job. vi.

And in lafulfull matrimonye a man may breake this commandement, and lyue vnchaste with his owne wyfe, yf he do vnmeasurably or inordinatly serue his or her fleshely appetite or lust. And of such the deuyl hath power, as the angel Raphael sayde vnto Thob: They that marrye in suche wyse, that they exclude god out of their hartes, and gyue them selues vnto their owne carnal lustes, as it were an horse or a mule, whiche haue no reason: upon suche persons the deuyl hath power.

Also all christen people ought highly to regard the obseruation of this comādemēt, considering howe moch god is displeased, and what vengeance he

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he hath alwaies taken, and cuer wyl take foꝝ the transgression of the same. foꝝ confirmation wherof, you shall vnderstande, that god in the tyme of Moyses laue, comanded, that who so euer committed adultery, shulde be stoned to death.

And that almightye god, after the childeŕne of Israel had committed adultery with the women of Moab and Madian, comanded by hys se, that the heaues and rulers of the people shulde be hanged foꝝ that they suffred the people so to offende god. And afterwarde commaunded also, euery man to slea his neyghbour, that had so offended. In so moche that there was slayn of that people the numbꝛe of .xxiii. M. and many mo shulde haue ben slaine. had not Phinees the sonne of Eleazar the high pꝛieste, turned the indignation of god frome the chyldꝛen of Israel. foꝝ this Phinees, whan he saue Zimꝛy, chief of the tribe of Simeon, in the pꝛesence of Moyses, and al the people, go vnto Cosoy, a noble mans daughter of the Madianites, to committe fornication with her, he rose from among al the multitude, and takyng a sworde in his hande, went into the house where they were, & thrust them both thꝛough the bealpes. whose feruent mind and zeale, god dyd so moche allowe, that he dydde therfoꝛe bothe casse frome the farther punishment of the Israelytes, and also graunted to Phinees, and his successours foꝝ euer, the dignitie of the high pꝛiesthode.

Also the tribe and stocke of Benjamin was soo punished foꝝ the maintenaunce of certayne persons

II.

of

THE SEVENTH.

of the citie of Gaba, whiche had contrarie to this commandment, shamefully abused a certain mans wyfe, that of. xxv. M. x. vii. C. men of armes, thete remainned on lyue but. vi. C.

Gen. xix.

Moreover almighty god for the transgression of this commandement, caused brymstone and fire to rayne downe from heauen, vpon al the countrey of Sodome and Gomoꝝ, and so destroyed the hole region, both men women and beastes, and all that grewe vpon the earthe, reseruyng onely Loth and his two doughters.

These terrible examples and many other lyke, almighty god dyd shewe in times past, to the entent we shulde haue them in our continuall remembꝛance and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyssh vs here in this worlde, as he dyd the persons afore rehersed: yet his longe pacience and forbearynge, is no allowance or forgyuenes of our offences, if we continue styll in them, but a sore accumulation and heapinge togither of goddis wꝛathe and indignation against the daye of iudgement. At whiche time in stede of this tempozall payne, we shall receyue euerlastinge paine, being (as saint paule sayeth) excluded from the euerlastinge kingdome of heauen. And as Chyste saith in he gospel, and saynt Iohn in the apocalypse: we shall be caste into the burnynge lake of bell, where is fyre, brymstone, wepyng, waylyng, and gnashyng of tethe without ende.

Rom. ii.

Mat. xxv.

Luc. xiii.

Furthermore in this commandement not on-
ly

COMMANDEMENT.

ly the byces befoze reherſed, be foꝛbidden and pꝛo-
hibited, but alſo the vertues contrary to them be re-
quyꝛed and commanded: That is to ſay, fidelitie,
and true keepyng of wedlocke, in them that be mar-
ried, continence in them that be vnmarried: And ge-
nerally in all perſons, ſhamefaſtneſſe and chaſteneſſe
not only of dedes, but of woꝛdes and maners, coſti-
tenance and thought. And moꝛeouer faſtyng, tem-
perance, watchyng, labour, and all laufull thin-
ges that conduce and helpe to chaſtitie.

And therfoꝛe againſt this cōmandement offend
all they, whiche take any ſynge woman, oꝛ other
māſ wyfe, oꝛ that in their hartes do couet oꝛ deſyre
vnlaufully to haue them. Foꝛ as Chꝛiſt ſaith: who Mat. xxv.
ſo euer beholdeth a woman, couetyng her vnlaufully,
hath alreedy committed adultery with her in his hart.

They alſo offende this commaundement, that Leui. xviii.
& xx.
take in mariage, oꝛ out of mariage, anye of theyꝛ
owne kynrede oꝛ affinitie, within the degrees foꝛ-
bydden by the lawe of god.

They alſo offend this commandement, whiche
abuse them ſelues, oꝛ any other perſons againſt na-
ture, oꝛ abuse their wyues in the tyme of their men-
ſtruall purgation.

They alſo that do nouryſhe, ſtyꝛe bp. and pꝛo-
uoke them ſelues, oꝛ any other, to carnal luſtes and
pleſures of the body, by vnclenly and wanton woꝛ-
des, tales, ſonges, ſpyghtes, touchynges, gay and
wanton apparell and laſciuous deckyng of them
ſelues, oꝛ anye ſuche wanton behauiour and intice-
ment

THE EYGH T

ment. And also all those, whiche procure any suche acte, or that minister house, licence, or place therunto. And all counsaylers, helpers, and consentours to the same, do greuously offende, and transgresse this commaundement. Likewise al they that auoide not the causes hereof so moche as they coueniently maye, as surfettyng, slouth, idlenes, immoderate sleepe, and company of suche both men and women, as be vnchaste and euill disposed, be giltpe of the transgression of this commaundement.

The exposition of the eyght commaundement of god.

Thou shalt not steale.



Vnder the name of thefte or stealyng, in this commaundement, is vnderstande all maner of vnlawfull takyng away, occupyng, or keepyng of an other mans goodes, whether it be by force, extortion, oppression, bybbery, vsury, simony, vnlawfull cheuisance, or thiftes, or els by false bying and selling, either by false weightes, or by false measures, or by sellyng of a thyng counterfayt for a true, as gylte copper, for true golde, or glasse for precious stones, and generally all maner of fraude and decepte.

And like as the vices befoze reherfed, be forbiden by this precept: Euen so sundry vertues contrary

COMMANDMENT.

trary to the said vices, be commanded by the same, as to deale truely and plainly with our neighbours in all thinges, to gette oure owne goodes trewly, to spende them liberally vpon them that haue nede, to feede the hungry, to giue drynke to the thirsty, to clothe the naked, to harboꝛowe the harbourlesse, to comforte the sycke, to visite the prisoners: And finally to helpe our neighbours, with our learning good counsaile and exhortation, and by all other good meane that we can.

Against this cominandement offende al they, which by craft oꝛ violence, vpon sea oꝛ lande, spoile robbe oꝛ take away any other mans seruāt oꝛ child, lande, oꝛ inheritance, hoꝛse, shepe, oꝛ cattell, fyssh, foule, conies, oꝛ deere, money, iewels, appataile, oꝛ any other thyng, which is not their owne.

Like wise offende all they against this coman-
dement, whiche haue goodes gūen to an bſe, and put them not to the same bſe, but kepe them to their owne aduantage, as maiſters of hoſpitals, and falſe executours, which conuert the goodes giuen to the ſuſtentation of the poꝛe folkes, & to other good and charitable bſes, vnto their own profit. And alſo all they, which receiue rent oꝛ ſtipend, foꝛ any office ſpi-
ritual oꝛ tempoꝛal, & yet do not ther office belong-
ther vnto, be tranſgreſſours of this cominandemēt.

And ſo al they, which take wages oꝛ fee, pꝛetē-
dyng to deſerue it, and yet do not in deede, as labo-
rers, and hyꝛed ſeruantes, whiche loyter and do not
apꝛlye theyꝛ buſyneſſe. And lyke wyſe aduocates,

THE EYCHT

proctours, attourneys, counsaylours in any of the lawes, whiche sometyme for lyttell payne take moche stipende, or by their default & negligence, marre good causes, or do any thyng to the hinderance of speedy iustyce, for theyr aduauntages, do transgresse this commandement.

Also all ydell vacabundes and sturpy beggers, whiche beyng able to get theyr liuyng by labour, take suche almes, wherwith the pooze and impotent folkes shulde be releued and susteyned, do offende against this commandement.

Moreover all they transgresse this commandement, which bye any stoolne goodes, knowing that they be stoolne, or that bye thynges of theym that haue none authoritie to sell them, or alienate them, yf they knowe the same. And lykewise do they, whiche withhold goodes stoolne, or that synde thynges lost, and knowinge the owner therof, wyl not restore them, or wyl not do their diligence to knowe the owner.

They also whiche defraude theyr hyred seruantes of their due wages, and they that borrowe any thyng, or reteyne any thyng deliuered vnto them vpon truste, and wyl not restore the same agayne. And they that vse false weyghtes or mesures, or deceytfull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iuste value.

And they that ingrosse and bye by any kynde of wares holely into theyr owne handes, to the intent that they may make a scarcenes therof in other mens handes

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handes, and sell it againe as they lyst.

And generally all couetous men, whiche by any meanes vnlaufully gette, or vnnmercifully kepe their goodes from theym that haue nede, be transgressours and breakers of this commaundement.

The exposition of the nynty commaundement of god.

Thou shalt not beare false wytnesse agaynst thy neyghbour.



BY this commaundement is so bydden all maner of lying, sclandering, bakbyting, false reportyng, false accusyng, euill counsaylynge, and all such mysusyng of our tonge to the hurt of our neighbours, whether it be in theyr bodye or goodes, or in theyr good name and fame. The apostle saynt James likeneth the tong of a man, vnto the bitte of an hors mouth, which turneth the hole horse euery way, as pleaseth hym that sytteth on the horse backe: and he compareth it also to the hearme of a shyp, whereby all the hole shyp is ruled, at the pleasure of him that gouerneth the hearme. And thirdly, he compareth it vnto a sparke of fyre, which if it be suffred, wyl burne vp an hole towne or citie. And surely all these comparisons be verie apte and mete. For the tongue of a man no doubt, is the chiefe stay of all the hole body

Iacob. iij.

¶

either

THE NINTH

eyther to do muche good, or to do muche hurt. The
 voyce of the tounge percerth the hartes of hearers,
 and causeth them to conceyue of other men, good or
 euill opinion. It kindleth or quencheth contentiō.
 It disposeth men to warre or peace, and moueth the
 hearers sundry ways, to goodnes or vyce. And like
 as the greate ragious flames, that goo from house
 to house, come but of one sparkell, whiche in the be-
 gynning mought haue ben easily quenched, but by
 neglygence and sufferance encreaseth and waxeth
 so great, that no man can resist it: And lyke as fire
 is a greate comoditie many wayes, if it be well and
 wysely vsed, & contrary an vtter destruction, if it be
 suffered, and not taken hede vnto: Euen so of mans
 tounge, althoughe it be a very small membe of the
 body, yet there commeth exceedyng great benefites,
 both to him self and to others, if it be wel and wise-
 ly gouerned. And contrarywise, if no hede be taken
 ther vnto, but be suffered to runne at large, than it is
 not one euill alone, but a roote and occasion, or ra-
 ther a heappng togethet of all euyls.

And bycause that of the tounge commeth so mo-
 che good, or so muche euill: Therfore by this com-
 maundement is not onely forbiddē all euill vse
 of the tounge, to the hurt of our neighbours, but al-
 so in the same is commanded all the good vse of the
 tounge, to the benefite of our neighbours, as to be
 true and plaine in our wordes, to be faithfull in co-
 uenantes, bargaines, and promyses, to testifie the
 truth in all courtes, iugementes, and other places,
 to repoꝛt well of them that be absent, to gyue good
 couns.

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counsaille and exhortation to all goodnes, to dissuade from all euyl. And whan we knowe any man to do amysse, not to publyshe his faute to other men to his slander, but rather to admonishe him priuily betwene him and vs, and to seke his reformatiō to speake wel by our enemies, to pacifie and set at one them that be enemies, to excuse them, and to answer for them, that be vniustly slandered: and generally in all other thynges to vse our tounge in truthe, to the wealthe of our neyghbours.

Agaynst this commandement offende all they, which by lying and bitering of false speche, deceyue and hurte any man. And suche lyers, be the deuyls childre. For as saint John saith in his gospel: The deuyl is a lyer, and father of lyers. And therfore bydeth saint Paule: That we shulde put away lyinge and speke trouth euery man to his neyghbour.

Ioan. viii.

Ephc. iiii.

They also offende againste this comādemēt, which be detractours, backbiters, and slanderers whom the wiseman doth liken vnto serpentes, that priuely byte or sting men behinde, whan they be not ware therof. And surely such men (what so euer they pretende) go not about to heale and amende them that do amysse, but rather do satisfie theyr owne malycie, and slanderous tongues. For lyke as the surgeon, that wyl heale a wounde, dothe couer it, and bynde it that it take no open aye: So yf we intend the amendment of our neyghbours faul, we must not open it abrode to his hurt, but we must be soye, and pray to god for him, & so taking him to vs we must priuely counsaile and exhort him. And this

Ecd. x.

THE NINTH

louyng correction, wyll make him beware and take hede, that he offende no moze. But if we tel his fautes, fyrst to one, and after to an other, and charge euery one to kepe counsaile, as though we had tolde it to no mo, this is no amendment of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter foz the vntc other, that thyng which we our selues iudge not to be vttered. And surely we condemne our selues therin, foz we shulde fyrst haue kepte it secreete to our selues, if we wolde not, an other man shulde vtter the same. And therfoze the wyse man sayth: If thou hast berde any thing against thy neighbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backbiteth priuely, as the serpent whiche styngeth vnwares.

Ecccl. xix.

And they also offende against this commandement, whiche gladly gyue eares, and be redy to here suche backbitoures. Foz as saint Barnarde sayth: Lyke as the backbiter caryeth the deuyll in his mouthe: so the hearer carieth the deuyll in his eare. Foz the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man sayeth. That lyke as the wynde driueth away the raine, euen so dothe a sadde and a dyspleasante countenaunce dryue away the tounge of the backbitours, and maketh them abashed.

Pro. xxv.

They also breake this commaundement, whiche with flatterynge and double tounge, go about to please such as be glad to here complayntes. Iuges also, whiche gyue sentence, contrarpe to that, whiche

COMMANDMENT.

which they knowe to be true, and they that in iugement do hyde and suppress the truth, and they that make false ples, to the delay and hynderance of Justice, or any other wyse do stop iustice: And enquestes: which vppon lyght groundes, or vppon groundes not well examined or discussed, gyue verdyte, be transgressours and breakers of this comāndement. And aboue other, they do trasgresse this comāndement, whiche in preachyng or other wayes, do teach or meinteine anye false or erronious doctrine, contrary to the word of god, or that do teach fables, or mens fantasies and imaginations, affirming them to be the word of god. And such be wors than false wyttneses of worldly matters, for they beare false wytnes against god and his truth.

The exposition of the tenth comāndement of god.

Thou shalt not vniustly desire thy neighbours house, nor thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is thy neighbours.



Where as in the other comāndementes befoze reherced, be forbidden all wordes and dedes, which be agaynste goddes pleasure, and the loue of our neyghbours: In this last pcept is forbidden the inward consent of the harte, to all vnlefull motions, desyres

THE TENTH

ces, delites, inclinations, and affections vnto euyl, whiche thinges be so roted and planted in al vs the children of Adam. euen from the fyrst houre of our byrth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo entende neuer so well, and wolde mooste gladly eschue all euyl: yet there remaineth in vs a disposition and redynesse vnto such thinges, as be contrary to the wyl and cōmandement of god: In so moche, that if the grace of god did not helpe vs to stay and resiste our naughty thoughtes & delite vnto synne, & ye same our concupiscence and noughtines, shulde be so moche, that we shulde runne headlyng in to synne and mischese, our nature is corrupte, and we be so farre from the perfecte obedience vnto god his wyl, whiche obedience Adam had in the state of innocency. And of this corruption of our nature and redynes vnto euyl, complayneth saint Paule in his epistile vnto the Romians, where he declareth at length, that the nature of man is so full of concupiscence and euyl affections, that no man dorthe or can of him selfe satisfie or fulfil the lawe of god: And that the law condemneth all men as transgressours, and that therfore euery man for his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our saviour Iesu Christ.

Rom. vii.

Furthermoze lyke as in the fyfte cōmaundement, vnder the name of father and mother is vnderstande al superiours: And in the. vi. commandement, vnder the name of kyllyng is vnderstande al wrothe and reuenging. And in the. vii. commandement

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ment, vnder the name of adultery, is vnderstande all vnchaste lyuynge. And in the eyght commande-
mente, vnder the name of thefte is vnderstande all
disceytfull dealynge with our neighbours: And in
the .ix. commandement, vnder the name of false wit-
nesse, is vnderstande all misrepo:te, and vntrewe
ble of our tonge: So in this laste commandement,
vnder the name of desy:ing of an others mans wife
and goodes, is vnderstande all maner of euyl and
vnlaufull desyre of any thyng.

And lyke as in this p:cepte be fo:bydden euyl
desyres, even so in the same be commaunded good
desyres, good affections, good inclinations to god-
ly thynges, and the perfect obedience of our hartes
vnto goddis wyll, whiche althoughe we shall not
tully and absolutely atteyne vnto, whiles we be in
this lyfe: Yet this commandement doth bynde vs
to enfor:ce and endeuour our selues thervnto, by co-
ntynual fyghtrynge and resystryng againste the sayde
corruptiō, concupiscence, and euyl desyres, fo: as
muche as by theym man is continually tempted to
euyl dedes and vicious lyuynge, acco:dynge wher-
vnto sayncte James wyrteth: Lette no man saye,
whan he is tempted to euyl, that he is tempted of
god. Fo: as god can not be tempted to euyl, so he
tempteth no man to euyl, but euerye man is temp-
ted drawen, and allured by his owne concupiscence:
than concupiscence whan she hath conceyued, byn-
geth furth synne.

Iacob. i.

All they be transgressours of this commande-
ment, whiche by delyberation and full consent, cast
they.

THE TENTH


they; myndes and lustes, to accomplishe the concupiscence and desyre, whiche they haue to obteyne and gette vnlawfully an other mannes wife, child, seruant, house, lande, cattall, or any thing or goodes that be his.

And they also be transgressours of this commandement whiche by enuy, be so; of they; neyghbours wealth and prosperitie, or be gladde of they; so; we hinderance and aduersitie. And also all they whiche do not set they; myndes and studies, to p;e serue, maynteyne, and defende vnto they; neyghbours (as moche as it is in theym) they; wyues, chyldren, seruauntes, howses, landes, goodes, and all that is they;s. For (as before is declared) this commaundement not onely forbiddeth vs to desyre vnlawfully from our neighbour any thyng that is his: But by the same we be also commanded, gladly to wishe and wyl vnto him, that he may quietly possesse & enjoy all that god hath set him, be it neuer so great abundāce. And this minde we ought to beate vnto euery man by this commandment, not only if they be our fren des and louers, but also if they be our enemies and aduersaries.



Here

There foloweth the exposition of the
prayer of our lord called the Pater nos-
ter, deuided in to seuen petitions.

- i  Our father which art in hea-
uen: halowed be thy name.
ii Thy kingdome come.
iii Thy will be done in earth,
as it is in heauen.
iiii Gyue vs this day our dayly breade.
v And forgyue vs our trespasses: as we
forgyue them that trespasse against vs.
vi And let vs not be ledde into temptation.
vii But deliuer vs from euyl. Amen.

The notes.



Of the better and more ample declaration of this prayer, ye shall vnderstande, fyrst that our sauiour Iesus Chyste, was the author and maker therof, and that therfore like as he is of infinite wisedome, and of infinite loue and charitie towardes vs: euen so al chysten men ought to thynke and beleue, that this same prayer is the most excellent and most sufficient, & most perfect of al others. For neither there is any thinge in this prayer superfluous, neyther there wanteth any petition, suite, or request

Y

for

THE NOTES.

for suche thinges as be necessarie for our iourney
and passage in this worlde, or for our furtherance
to thartenning of the lyfe and gloye euerlastinge.

Secondly that every good ch.ysten man may
be assured to attayne the requestes made in this pray
er, if he shall enforce hym selfe, and apply his hole
harte and wyll to the wyll and grace of hym, vnto
whom this prayer is made, and also if he shal better
and offer the said petitions inwardly with his hart
and with suche faith, confidence, and truste in god,
as he requireth. For surely no prayer is thankfull
vnto god, but that whiche is made with the hart.
And therfore the prophet Dauid crieth to our lord
with all his hart. And Moyses is noted to crye out
aloude, whan he spake no word with his mouth, but
he spake aloude with his hart. And our lord by his
prophete noteth, that some pray with theyr lippes
and in their hartes minde nothinge lesse than that
which they praye for. And therfore who so euer in
tendeth by saying his Pater noster, to attayne his de
syre, he must haue with faith a good and earnest de
uotion, and his hart as nigh as he can, boide of
vayne thoughtes, and applyed to god, so that the
entente and desyre of his harte maye be ioyned al
waies with the prayer of his mouth.

Pf. cxviii.
Exod. xliii

Esa. xxix.

And for this purpose it is mete & moch requisite,
that the vblearned people shulde vse so make theyr
prayers in their mother tounge, which they best vn
derstand, whereby they may be the more moued and
stirred vnto deuotion, and the more earnestly minde
the thinge that they pray for.

The

Our father which art in heauen
halowed be thy name.



If these wordes, Our father, placed in the beginning of this petition, all true chysten mē ought to conceiue a great comfort and ioy. in that they be taught and commaunded in this prayer, to take almighty god for their father, and so to call him, as for example: If oure soueraine lord the kynge wolde saye to any of vs, take me for your father, and so call me, what ioye in harte, what comforte, what confidence wolde we conceiue of so fauourable, & graciouse wordes? Than moche more incōparably haue we cause to reioyse, that the king & prince of al princes sheweth vnto vs this grace & goodnes, to make vs his children. And surely as the naturall sonne may assuredly trust that his father wyl do for him all thinges that may be for his setting forth and aduancemēt: euen so we may vndoubtedly assure our selues, that hauyng almighty god to our father, vsing our selue as obedient children, we shall lacke nothyng whiche may be profitable for vs, toward the euerlastinge inheritaunce prepared for vs.

And here is to be noted a lesson, that as this word father, declareth the great beneuolence, mercy and loue of god towardes vs, as well in the creation, as also in the redemption of man: so it admonisheth vs againe of our duetie towardes him, and
I it how

THE FIRST PETITION

howe we be bounde to shewe againe vnto hym our hole harte, loue, and our obedience and redynes to fulfyll all his p̄ceptes and commaundementes, with all gladnes and humilite. And therefore who se euer p̄sumeth to come to god with this p̄ayer, and to call hym father, and yet hath not full entente and purpose to vse hym selfe in all thinges lyke a kinde and an obedient sonne, he cometh to hym, as

Luc. xxii. Judas came to Ch̄iste with a kisse, p̄tending to be his frende and his seruant in callyng hym master, and yet he was in dede a traytour to hym, and a deadly enemy. And for this consideration, every ch̄isten man that intendeth to make this p̄ayer, ought inwardly and thoroughly to inserche and examine hym selfe, and yf he finde in him selfe any notable crime, for the whiche he ought to be ashamed to call god his father: Let him accuse him selfe therof to god, and recognise his vnworthynes, sayeng, as the prodigall sonne sayde: Father I haue offended the, I am not worthy to be called thy sonne. And

Luc. xv. with due repentance, and firme purpose & intente to amende his naughty lyfe, let him lyfte vpe his harte to god, and callinge for his grace of reconciliation humbly say: Our father, &c.

Moreover by these wordes, Our father, is signified that we ought to beleue, that almighty god is the common father of al true ch̄isten people, and fatherly regardeth all, throughe and by the meane of our sauitour Iesu Ch̄iste. vnto whom all faithfull and obedient ch̄isten men be brethren by grace and adoption, and called to inherite with him the

kinge

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kingdome of heauen. And they be also bꝛethern eche one to other, hauing al one father, which is god almighty. And therfoꝛe we ought not onely to be of one spirite towarde our said father, and to employ and endeuour our selues to the vttermoſt, to pleaſe him, and to kepe his lawes and commandementes, but we ought alſo eche to conſent with other, in perfect loue & charitie, & eche to helpe & further other, towarde the ſaide inheritaunce of heauen. And ſpecially in al our praiers to god eche to cōpꝛiſe other, and to praye foꝛ other, lyke as in this prayer we be taught to ſay: Our father, gyue vs our bꝛeade: foꝛgiue vs our ſynnes: ſuffer vs not to fal into temptation: and delyuer vs from euyll.

By theſe wordes, whiche art in beauen, we be taught that we ought to haue an inwarde deſyre, and a great care & ſtudy, to come to the place where our heauenly father is, and moche cōſet his ſighte and preſence. Foꝛ lyke as a longynge chylde is euen deſirous to be where his father is: euen ſo ought we euer deſyre to be with our heauenly father, and to endeuour our ſelues that our conuerſation be al withdrauen from the worlde, the fleſhe, and the deuyll, and be ſette in heauen and heauenly thinges, Phili. iii. as ſaint Paule teacheth, and we ſhulde continually waille and lament, bycauſe we be not with our heauenly father, ſayenge with the prophete: wofull Ps. cxix. am I, that my dwellynge apō the earthe is ſo moche prolonged.

In theſe wordes, ſhalowed be thy name, it is to be noted, that by the name of god, is vnderſtande

THE FIRST PETITION

god him selfe, the power of god, the myght, the maiestie, the gloze, the wysedome, the prouidence, the mercy and goodnes of god, and al suche other good thynges, as in scripture be attributed vnto god. And this name is halowed, whan it is praised, glorified, sette forth, honoured and magnified of vs both in worde and deede.

And where in this petition we praye, that his name myghte be halowed, it is not to be taken or thought, that this name of god, whiche in it selfe is euer moze moste holy, most glorious, most marueylous and full of maiestie, can be eyther aduanced or diminished by vs, or any thyng that we can do, but we desyre here, that this most holy name may (accordinge as it is in it selfe most holy) be so taken, used, honoured, & halowed of vs, & of all others, as well heathen as chrestened, like as on the contrary part, this name is sayd to be polluted and despyed, whan we do either in worde or deede, contumeliously, and contemptuously or otherwise dishonour the same.

We desire therfoze in this petition, that al false saythe, by the whiche men eyther mistruste god, or put theyr confidence in any other thyng moze than in hym, maye be destroyed. And that all witchcraftes and false charmes and curatiōs, by the whiche Sathe and other creatures be enchanted may cease and geue place to goddes holpe name, and so likewise, that all heresies and false doctrynes maye vanishe awaye, so that goddis holy worde maye be truly interpreted, and purely taught and set forth vnto all the worlde, and that all infidels may receiue

OF THE PATER NOSTER.

ceyue the same: and be conuerted to the right catho-
lyke faith. wherby all disceite, hypocrysie, and cou-
terfaying of trueth, of rightuoulnes, or of holines
myght clerely be extincte.

Furthermoze we beseeche and praye god here,
that his name may be halowed, so that no mā shuld
swear in bayne by it, or otherwys abuse y^e same, to
lye or to disceyue his neyghbour. And generally, y^e
none shulde fall into pride or ambition, in to desire
of worldly glozy and fame, into enuy, malice, coue-
tousnes, adultery, gluttony, slooth, backebytynge, Coll. i.
slandering of his neighbours, ne into any other eu-
yll or wicked thoughtes and dedes, wherby the
name of god may be dishonoured and blasphemed.

In this prayer also we require god to graunt
vs, that in all perilles and daungers we runne vn-
to hym, as vnto our onely refuge, and cal vpon his
holy name, and that in our good wordes and wo-
kes, we may please and magnifie him, & be by him
preserued from the most damnable sinne of vnkind-
nes towardes him. And also that we, whiche do al-
redy p^{ro}fesse the right faith, maye stil continue ther-
in, and may do and expresse the same as well in our
outwarde conuersation, as in confessyng it with
our mouthe, so that by our good lyfe, and our good
wo^rkes, all other maye be moued to good, and that
by our euyll wo^rkes and synnes, no man maye take
occasion to slander the name, or dimynysshe the
laude and prayse of god, but that all our wo^rkes &
doynges myght returne to the honour and prayse Phili. iii.
of goddes name.

The

THE SECOND PETITION

Thy kyngdome come.



This seconde petition is very necessary, for no doubt our ancient ennemie the deuyl, goeth aboute continually by all craftye meanes, to deceyue vs, and bringe vs vnder his power and dominion.

And surely so longe as pryde and dysobedience reigne in vs, so longe as yre, enuie, wrothe, or couetousnes reigne in vs, so longe as glotteny, lechery or any kynde of synne reigne in vs, so longe we be vnder the dominion and kingdome of the deuyl. For the deuyl vndoubtedly, is kyng ouer all the chyldren of pryde, that is to saye, ouer all them that be synners, rebelles and disobedient vnto god.

Ose. xliii.

And for as moche as it is not in our power to deliuer our selues from vnder this tyranny of the deuyl, but onely by goddes helpe (for our perdition and vndoing is of our selues, but our helpe and saluation is of god, as saith the prophete Osee) therfore it is very necessary for al tru chisten people, to make this petition incessantly vnto our heauenly father, and to beseeche hym accordeynge to this doctrine of Chyste, that by his grace and helpe, we may escape the dominion and power of the deuyl, and that we may be made subiect vnto his heauenly kingdome. therfore in this petition we desire god to gyue vs a fore all thinges, true and constant faith in him, and
in his

OF THE PATER NOSTER.

in his sonne Iesu Christ, and in the holy gost, with pure loue and charity towarde him and al men, to kepe vs also from infidelitie, desperation, and malice, whiche mighte be the cause of our destruction, to delyuer vs from dissensions, couetousnes, lechery, and euill desyres and lustes of sinne, and so the vertue of his kingdom to come, and to reigne with in vs, that all our hart, minde, and wittes, with al our strength inwarde and outwarde, maye be ordered and directed to serue god, to obserue his commandementes and his will, & not to serue our selfe the fleshe, the worlde, or the deuyll.

We Desire also, that this kingdome ones in vs begunne, may be dayly encreased, and go forward moze and moze, so that all subtyll and secreete hate or slouth, whiche we haue to goodnes, be not suffered to rule so in vs, that it shall cause vs to loke backe again, and to fall into sinne, but that we may haue a stable purpose and strength, not onely to beginne the life of innocency, but also to procede earnestly further in it, and to perfourme it accordinge to the sayeng of saint Paule, where he praieth, that we may walke worthely, pleasynge god in all thinges, being fruitfull in all good workes, and growing and encreasing in the knowlege of god. Also in an other place he sayth: worke and do the truth in Charitie, and encrease and go forward in Christe.

Coll. i.

Ephc. iiii. i

Therefore in this prayer, desiring the kingdome of god to come, we require also, that we being already receiued and entred in to the kyngedome of grace and mercy of god, may so continue and perse-

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THE THIRDE PETITION

Phil. i.

Rom. viii.

were therein, that after this lyfe, we may come to the kyngdome of gloꝝ, whiche endureth foꝛ euer. And this is that great and feruēt desire, wherewith good men being mortified from worldly affections, haue ben and be alwayes kyndled & enflamed, as appeareth by saint Paule, whā he said: I wold be losed frō this body, and be with Christ. And in an other place he saith: we that haue receyued the first frutes of the spirite, wayle and mourne in our selues, wyllyng & longing to be deliuered from the mortalitie and miserie of this body, into the glory of the children of god.

The thirde petition.

**Thy wyll be done in earth, as
it is in heauen.**



Of the better vnderstanding of this thyrde petition, we must know, that by disobedience & synne of our firste father Adam, we be as of our nature onely without the grace of god, vnable to fulfyll the will & pꝛeceptes of god, and so enclined to loue our selues, and our own willes, that we can not hartely loue neither god noꝛ man, as we ought to do. And therfoꝛe we beinge ones chꝛysten men, it is requisite foꝛ vs to pray, that lyke as the holy aungelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer ceasse ne shall ceasse to glorifie hym, to pꝛaise him, and to fulfill his wil and pleasure.

OF THE PATER NOSTER.

sure in all thinges, and that most readly & gladly without any maner of grudging or resisting thereto, knowing certainly and clerely, that his wyl is alway the best: euen so that we the chylzen of god in earth, may dayly and continually prayse god, & by our holy conuersation in good woꝝkes, & good lyfe, honour and gloꝛifie him. And that we may fro time to time so moꝛtifie our owne natural coꝛrupte and sinfull appetite and wyl, that we may be euer redy, like louyng chylzen, humblye, lowly, and obediently, to approue, allow, and accomplishe the wyl of god our father in al thinges, and to submitte our selues with all our harte vnto the same, and to acknowledge, that what so euer is the wyl of god, the same is most perfite, most iust, most holy, and most expedient foꝛ the wealth and helthe of our soules.

wherefoꝛe in this petition also, we desire of god true and stable pacience, whan our wyl is letted or broken, And that whan any man speaketh or dothe contrary to our wyl: yet therfoꝛe we be not out of pacience, neyther curse or murmur, or seke vengeance agaynst our aduersaries, or them whiche lette our wyl, but that we may say well of them, and do wel to them. we pray also, that by goddis grace we may gladly suffer al diseases, pouertie, dispiꝛinges, persecutions, & aduersities, knowing that it is the wyl of god, that we shulde crucifie and moꝛtifie our willes. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wyl or sufferance of god. & giue him thanks therfoꝛe, who dothe or doo all suche thynges foꝛ our weale and benefite, cyther

THE THIRDE PETITION

foꝛ the exercise and the triall of the good, to make them stronger in goodnes and vertue: oꝛ elles foꝛ the chastisement and amendement of the euyl, to suppress the euyl motions and desyes.

And also we pray, that whā so euer it shal please god to call vs out of this transitoꝝ lyfe, we may be wyllyng to die, and that confoꝛmyng our wyl to the wyl of god, we may take our deathe gladly: so that by feare oꝛ infirmitie, we be not made disobedient vnto hym.

We desire furthermoze, that all our membes, eyes, tongue, harte, handes, and fete be not suffred to folowe the desyes of the fleshe, but that all may be vsed to the wyl & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resisted our wyl, oꝛ haue hurte vs, noꝛ that we be enuiously soꝝ, whan that they prosper and haue welfare, but that we maye be contented and pleased with al thinge that is goddis wyl.

The fourth petition.

Gyue vs this day our dayly bꝛeade.



Oꝛ the better declaration of this fourth petition, ye shall vnderstand first, that our loꝝd teacheth vs not in this petition to aske any superfluous thing of plesure oꝛ delite, but onely thinges necessary and sufficient, and therfoꝛe he biddeth vs onely aske bꝛeade: wherein is not ment
super-

OF THE PATER NOSTER.

superfluous riches, or great substance or abundance of thynges aboue our estate or condition, but such thynges only as be necessary and sufficient for eue-
ry man in his degre, and accordyng therunto, saint
Paule saythe: we haue broughte nothyng in to this
worlde, ne shall take any thinge with vs whan we de-
part hense. And therfore if we christen me haue meat
and drinke and cloth, that is to say, thynges suffici-
ent, let vs hold our selues content, for they that set
their mindes on riches, and wyl haue superfluities
more than nedeth, or is expedient to their vocation,
they fal into dangerous temptations, & into snares
of the deuyll, and into many vnpofitable and noi-
some desires, whiche drawne men in to perdition &
euerlasting damnation: for the spring and roote of
all euils, is such superfluous desyre. The wyse man
also making his petition to our lord saith: Giue me
neither pouertie nor excesse, but only thynges sufficient
for my liuing, lest that hauing to moch, I be prouoked
to denie god, & to forget who is the lord, & on the other
side, lest that by pouertie constrained, I fall in to theste
& forswear the name of my god. These two wise men
the one of the old, & the other of the newe testament,
agree with the lessō of our sauiour, for both declare
that they desire onely thinges necessarye, signified
here by bzeade, and both refuse and renounce super-
fluities vnpofitable, daungerouse and noysome.

Secondely in these wordes of our sauiour Je-
su Christ, be reprobued all those persons, which eate
not their owne bzead, & deuoure other mens bzead,
of which sort be all those whiche liue of rauē and
spoyles,

i. Tim. vi.

Pro. xxx.

THE FOWRTH PETITION

spoiles, of theft, of extorcion, of craft and deceite, & they also whiche neither labour with their handes, no; otherwise apply their study, industry & diligēce to some thing which is good and beneficiall to the cōmon weale, and to the honour of god, but liue in ease, rest, idelnes, & wanton pleasure, without doinge o; caring fo; any suche thyng. And al they likewise be repproued, which being called in this world vnto any come, office o; autho;itie, do abuse the same, & do not emply them selfe, according to they; vocatiō.

Thirdly as the husbände man tilleth and soweth his grounde, wedeth it, and kepeth it from destroying, praying therewith to god fo; the encrease, & putteth al his truste in him, to send him mo;e o; lesse at his pleasure, euen so besides our owne diligence policy, labour and trauaile, we must also pray dayly to god, to sende vs sufficient, and we muste take thankefully at his handes al that is sent, and be no further carefull than nedeth, but putting to our endeavour, set our hole cōfidence & truste in him: fo; our sauour Chyist saith in y^e gospel, I say to you be not careful fo; your liuyng, what ye shall eate, ne what clothes ye shall weare: Is not life better than your meate, & your body better thā your clothinge? Loke bpō the birdes of the aire, they sowe not, they reape not, they bring nothinge in to the barne, & yet your heauenly father feedeth them, be not you of mo;e p;ice then they? Loke vpon the lillies of the fielde, they labour not, they spin not, & yet I tell you, Salomon in al his precious & roiall apparel, was not so clothed as one of them, therfoze care you not fo; these

Math. vi.

OF THE PATER NOSTER.

these thinges: Leauē this care to them that knowe not god, your heauenly father knoweth y^e you haue nede of all these thinges, but seke you first the king dome of god, & his rightuousenes, & the waies iustly & truly to liue, and the god shal cast al these thinges vnto you. These be the wordes of Ch^rist, full of good & comfortable lessons, that we shulde not care ne set our hartes to moche vpon these worldly thinge, ne care so moche for to morowe, that we shall seme to mistrust our lord. And here is a thing greatly to be noted in cōfort of the true laboring man, for surely be he craftes mā, or be he labourer, doing truly his office wher vnto he is called, he maye in that state and kind of lyfe please god and attaine saluation, as surely as in any other state or kynde of lyvinge. And although our lord hath so prouided for some, that they haue alredy sufficient and plenty for many daies & yeres, yet that not withstanding they oughte to make this petition to god and say: Giue vs this day our dayly bread, for as moch as their substance (thoughe it be neuer so great) like as it coulde not haue ben gotten, without god had sent it, so it can not prospe and continue except god preserve it. For how many gret riche men haue we knowen sodainly made poore, some by fier, some by water, some by theft, & many other waies: Was not Job the on day the richest man that was in all the este lande, & the morowe after had vterly nothinge: It is therfore as nedefull to pray our lord, to preserve that he hath gyuen vs, as to pray him to giue it, for if he giue, & do not preserve it, we shall haue no vse of it.

Fourthly

THE FOYRTH PETITION

Ioan. vi.

Fourthly by this breade, whiche we be taught to aske in this petitiō, may be vnderstand the holy sacrament of the aultare, the very fleshe and bloud of our sauour Iesu Chyste, as it is writē in the. vi. chapiter of saint Iohn: I am the breade of life, whiche came downe from heauen. And the bread which I wyll gyue is my fleshe, whiche I wyll gyue for the life of the world. And in this prayer, we desyre, that the same may be purely mynistred & distributed, to the comfort and benefite of all vs, the true chylde:en of god. And that we also may receiue the same with a right faith and perfite charitte. at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therewith to our saluation, & thereby enjoy the life euerlastinge.

Math. iiii.

Fynally by the breade, which our sauour teacheth vs to aske in this petitiō, is ment also the true doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is nourished & brought vp. groweth & feedeth with bread and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the word of god, and to be fed with it. And like as the body wol faynt and decay, if it be not from tyme to tyme releued & refreshed with bodily sustenance: euen so the soule waxeth feble & weake towarde god, onlesse it same be cherished & kept vp with the worde of god, according to the sayeng of Chyste: A man liueth not with meat onely, but with euery worde that procedeth frō the mouth of god. And surely the word of god is the very cōfort remedy, & helth of þe soule. For if we haue

OF THE PATER NOSTER.

haue aduersity in this world, as pouertie, sickenes, imprisonment, and such other miseries, where shuld we seke for comforte but at goddis worde? If we thinke our selues so holy that we be without synne, where shulde we fynde a glasse to se our synnes in, but in the worde of god? If we be so full of sinnes, that we be lyke to fall into desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shall we haue armure to fight against our thre greate enemies, the worlde, the fleche, and the deuyl? Where shall we haue strength & power to withstande them but as Ch:ist did, in & by þe worde of god? And finally, if we haue any maner of syknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the worde of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and dayly sustenance of the bodye, our sauour Ch:iste teacheth vs to pray in this fourthe petition.

The fyft petition.

And forgiue vs our trespasses/ as we forgiue them that trespasse against vs.



In this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe. whiche considered, no mā ought to glory in hym selfe, as though he were innocent, and
with

THE FYFTE PETITION

ii. Ioan. i.

Without synne, but rather that euery good chřstien man without exception, oughte to knowledg him self to be a sinner, and that he hath nede to aske forgiveness of god for his synnes, and to requyre him of his mercy: for doubtles we dayly commyt synne, whiche be commaunded daily to aske remission for our synnes. And saynt John sayth in his epistle: If we say that we be without synne, we deceiue our selues, and truthe is not in vs.

Math. vi.

Mat. xviii.

MOREOUE it is to be noted, that we be taught to desyre god to forgive vs our synnes, lyke as we forgive them that trespasse against vs, so that if we forgive in harte, god wyl forgive, and not otherwise, as by many places of scripture maye appere, fyrst by expresse wordes, Chřste saythe: If you forgive men their offences done agaynst you, your heuenly father wyl forgive you your offences, and yf you wyl not forgive them that offende you, be you assured your father wyl not forgive you your offences. And in an other place, whan Peter came to our lord, and demanded of him howe ofte he shulde forgive his brother, whiche had offended him, and whether it was not suffycient to forgive him seven tymes: Our lord answered him & sayd, I tell the Peter, that thou oughtest to forgive him not only seven tymes but seventy tymes seven tymes, meaning thereby that fro tyme to tyme we must continually forgive our brother or neighbour, although he trespaseth against vs neuer so often.

Mat. xviii.

And Chřst also declareth the same by a parable. There was (sayth Chřst) a king, whiche calling his
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OF THE PATER NOSTER.

seruauntes vnto a compte, and findinge, that one of them shulde owe vnto him the summe of tenne thousande talentes, bycause he hadde it not to pay, comaunded that the sayd debtour, his wife, and his childzen, and al that he had, shuld be solde: but whā the debtour came vnto the kyng and prated him on his knees to haue paciēce with him, promising him to paye all, the king had pity of him, & forgaue him the hole debt: it fortunēd afterward, that this man being thus acquitted, mette with an other of his felowes, that ought him but one hūdzeth pence, and with violence almoste strangled him, and saide vnto hym: Pay that thou owest. And the sayd seruant his felowe fell vpon his knees, and prayed hym to haue paciēce, promising to pay all, whiche wolde not, but cast him into prison vntyll all was payde, and whan the rest of his felowes seing this cruelty, had tolde the king therof, the king forthwith sente for this cruell felowe, and saide to him: O wycked man I forgaue the thy hole debt at thy sute and request, it shuld therfore haue belemid the, to haue shewed like cōpassion vnto thy felowe, as I shewed to the. And the kyng soze displeased with this crueltie cōmitted him to tormentours, that shuld roughly & streitly hādle him in prison, til he had paid y hole det.

Upon this parable Chyste inferreth and saith, Euen so shal your beuēly father do with you, if you wil not forgiue every one of you his brother euen from the bart. Thus it apereth plainly, that if we wil be forgiven, if we wil scape euerlasting damnation, we must put out of our hart al rācour, malice, & wil to
a it reuenge

THE FIFT PETITION

revenge and, satisfie our owne carnall affections referring the punishment of the offenders, which in their offences haue transgressed the lawes of god, or of the prince, to the order of iustice, wherof vnder god, the princes and rulers be mynisters in earth, In which doing we please god, so that we biterly forgiue our owne priuate grudge and displeasure.

And if any peradventure wyl thinke it to be an hard thyng, to suffre and forgiue his enemy, which in worde and deede hath done him many displeasures, let him consider agayne, howe many harde stormes our sauour Chyste suffered and abode for vs, what were we whan he gaue his most precious lyfe for vs, but horrible synners and his enemies? howe mekely toke he for our sake all rebukes, mockes, byndyng, beating, crownyng with thorne, and the moste opprobrious deathe? It is vndoubtedly aboue our frayle and corrupte nature to loue our enemies that do hate vs, and to forgyue them that do hurt and offende vs: and it is a dede of greater perfection than man hath of him selfe, but god that requireth it, wyl gyue grace that we may do it. if we aske and seke for it. And therfore in this petition our sauour Chyste teacheth vs to aske this grace of our heauenly father, that we may forgiue our enemies, and that he wyl forgiue vs our trespasses, euē so as we forgiue them that trespas against vs.

It is further to be noted, that to forgiue our brother his defaute, is also to pray to god, that he wyl forgyue him, and wyl not impute his offence to him
and

OF THE PATER NOSTER.

and to wyſhe to hym the ſame grace and gloꝝy, that we deſyre vnto our ſelues, and alſo our ſelfe whan occaſion ſhall come, to helpe hym as we be bounde to helpe our chꝛiſten bꝛother.

And finally foꝛ as moche as in the expounding and declaration of ſcripture, it is conuenient, and requiſite to obſerue and folowe this rule, that whā ſo euer ſcripture ſpeaketh of any duetie to be done of one chꝛiſten man to an other, that than the ſame duetie be ſo plainly and fully opened and ſet foꝛthe that eche man may heare his owne duetie toꝝched: ſo that both parties (that is to ſaye) as well he that is bounde to foꝛgiue, as he whꝑche receyueth foꝛgyuenes, may indifferently knowe their duetie and be haꝑour, and accoꝛdinge thervnto, endeuour theym ſelfe to do the ſame. foꝛ theſe cauſes it is expedient, that lyke as in the foꝛmer parte of this petition, we haue declared the part and duetie of him, whiche ſhulde foꝛ charities ſake foꝛgiue, ſo to declare the part and duetie of them, to whom foꝛgiuenes ſhulde be made, leſte euyl doers and naughty mynded people, myghte by the foꝛmer declaration take occaſion ſtyle to perſeuere in their naughtye myndes and doinges, and yet claime foꝛgiuenes of their neyghbour.

Wherefoꝛe ye ſhall vnderſtande, that foꝛgyuenes afore ſpoken of, is not ſo ment in ſcripture, that by it iuſtyce oꝛ lawes of pꝛinces ſhoulde be broken, condemned, oꝛ not executed. foꝛ although our ſauour Chꝛiſte in this petition dothe teache vs to remitte and foꝛgiue all iniuries and treſpaſſes done

THE FYFTE PETITION

Agaynst vs, yet he whiche hath done the iniurie or
trespas, is neuertheles bounde to acknowledge his
faut, and to aske forgiveness therfore, not onely of
god, but of him also whom he hath offended, and
to intend to do no more so. And furthermore to re-
compence and make amendes vnto the parties, a-
gainste whome he hath trespassed, according to his
abilitie and power, and as the greuousnesse and
greatnes of the offence requireth. And in case he
whych hath commytted the offence or trespassed, be
obstinate, and wyl not do these thinges before re-
herced, whych he is bounde to doo by the lawe of
god: than may the partie, whiche findeth him selfe
greued, notwithstanding any thing that is saide
before in this petitiō, laufully and without offence
of goddis commandementes aske and seeke recom-
pence of suche iniuries, as be done to him, accor-
ding vnto the order & prouision of the lawes of the
realme, made in that behalfe, so that he alway haue
an eye and respect vnto charitie, and do nothing for
rancour or malice, or for sinister affection, neither
beare any hatred in his hart towarde him, whom
he sueth, but only vpon a zeale & loue of the main-
tenance of iustice, correction of vice, and refozma-
tion of the partie that hath offended, remembre
alwayes that he excede not, nor go beyonde the limi-
tes and boundes of this generall rule, taughte by
our sauour Christe in his gospel: As ye wold that
other men shoulde do vnto you, euen so doo you vnto
them. For this is the lawe and the prophetes. And
thus we christen folke, wayinge forgiveness on
the

Math. vii

OF THE PATER NOSTER,

the one partie, and the duetie of hym that is forgyuen on the other party (as here nowe we be taught) Shall the better knowe how to endeuour our selues to obserue bothe ways. And by these meanes se and vnderstand moze perfectly, the agrement and intent of scriptures, whiche we be bounde to obserue and folowe.

The sixte petition.

And lette vs not be led into temptation.



It is to be noted fyrst that there be two maner of temptations, whereof one cometh and is sent to vs by god, who suffreth those that be his, to be tempted by one meanes or other, for theyr probation or triall, al be it he so assisteth and aydeth them, in all suche temptations, that he tourneth all at the ende vnto theyr profit and benefite. For as the wise man saythe: Like as the ouen trieth the potters vessell, so dothe temptation of trouble trie the rightuous man. Ec. xxviii, And with this maner of temptation, god tempted sundry wylse our holy father Abraham, he tempted also Job with extreme pouertie, horrible syckenes, and sodayne deathe of his children, and dayly he tempteth and proueth all suche as he loueth.

The other maner of temptation cometh chiefly of the deuill, whiche lyke a furpouse and a wood lion ragith & runeth about perpetually seeking how he may deuour vs, And cometh also of our owne concu-

1 Pet. v.

THE SIXTE PETITION

Iacob. i.

concupiscence, which continually inclineth and stretcheth vs to euill, as saynt James sayth, Every man is tempted drawen and entised by his owne concupiscence. This concupiscence is an inclination and prouinate of our inordinate nature to synne, whiche imperfection man hath by the fall of Adam, so that although originall sinne is taken away by baptisme, and the dyspleasure appeased betwixte God and man, yet remayneth the dysorder & debate betwene the soule and the fleshe, whiche shall not be extincte but onely by bodily deathe. For there is no man so mortified, so sequestred from the worlde, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howbe it by gods grace & mercy it raigneth not, nor is of god accounted for synne, nor is hurtful but only to them, that by consent yeld vnto it. It wyl neuer cesse but one way or an other it wyl euer assaut vs, & if we do not fight with it, and resist it continually, it will ouercome vs, and byynge vs into bondage, so that the deuill by this our concupiscence and our consent, all vice and synnes be ingendred, lyke as betwene man and woman childen be ingendred, accordinge to the sayinge of saynte James where he sayth: Concupiscence whan she doth conceyue, she bringeth forth synne, and that of all sortes, that is to say, first actes and dedes, contrary to the lawes of god, and after that, vse and custome of the same dedes, and at length blyndnes and contempt. For so the wise man sayth: The wycked man whan he cometh to the botome of sinne, setteth nought therby, but blinded with euill

Iacob. i.

Pro. xviii.

OF THE PATER NOSTER.

euyll custome, either thinketh the sinne that he bleseth to be no sinne, or els if he take it for syn, yet he carith not for it, but either vpon vain trust of the mercy of god (which is in dede no right trust, but a very presumption) he wil continue stil in purpose to syn, or els vpon vain hope of long lyfe, he wyll prolonge, differre, & delay to do penance for the same, vntill the last ende of his life. And so oftentimes preuented with sodaine death, dieth without repentance. Wherefore considering how daungerous it is to fall into sinne, and how harde it is to arise: the chief and the best way is, to resist with goddis helpe the firste suggestion vnto synne, & not to suffre it to preuaile with vs, but as soone as may be, to putte it out of our myndes. For if we suffre it to tary any whyle in our hartes, it is great perill, lest that consent and dede wyll folowe shortly after.

Secondly that our sauour Iesus Christe teacheth not vs in this syxt petition, to pray vnto god our father, that we shuld be clerely without al temptation: but that he wol not suffre vs to be ledde into temptation, that is to say, that whan we be tempted, he woll giue vs grace to withstand it, and not suffre vs to be ouercome therewith, according wherunto saint Paule saith: God is true and faithful, and wyll not suffer vs to be tempted aboue that we may beare, but he wyl so moderate the temptation, that we may susteyne & ouercome it. And saint James sayth: Thinke that you haue a great cause to ioye, whan you be troubled with diuerse temptations. For the trienge of your faith bringeth pacience, and pacience maketh
b per

i. Cor. x.

Iacob. i.

THE SEVENTH PETITION

Iaco. i.

Apo. ii.

ii. Tim. ii.

Iohn. xvi.

perfect workes, so that you may be perfect and sound, lackynge in nothyng. And almighty god also exhorte-
teth vs, and calleth vpon vs to fyght against temp-
tations, saying: He that getteth the victory agaynste
them, I shall gyue hym to eate of the tree of lyfe. And
again he sayeth: He that overcometh them, shall not
be hurte with the seconde deathe. And saynte Paule
saith: No man shall be crowned, excepte he fight lau-
sfully, that is to say, excepte he defende him selfe, and
resist his enemies at all pointes to his power. And
oure sauour giueth vs a good courage to fyght in
this battaile, where he saith: Be of good comforte,
for I haue overcome the world, that is to say, I haue
had the victoꝝ of all synnes and temptations, and
so shall you haue, if the faute be not in your selues.
For ye fyght with an aduersary, whiche is already
banquyshed and overcome.

The seuenth petition.

But delyuer vs from euyll.



Is firste to be noted, that
lyke as in the sytte petition Chryste
taught vs to desyre of our heauen-
ly father, that we shuld not be over-
come with temptation, ne broughte
into synne, so now in this seuenth
and laste petition, he teacheth vs to pray hym, that
if by frailenes we fall in to the captiuitie of the de-
uyl by synne, he wyll soone delyuer vs from it, not
to lette vs contynue in it, not to lette it take roote

in

OF THE PATER NOSTER.

In vs, not to suffre synne to raigne vpon vs, but to deliuer vs free from it.

Synne is the exceeding euill, from the whiche in this petytion we desyre to be deliuered: And though in this petitō be also cōprehended all euils in the worlde, as syckenes, pouertie, dcerth, with other lyke aduersities, yet chiefly it is to be vnderstande of synne, whiche onely of it selfe is euill, and ought euer without condition to be eschued.

And as for other aduersities, neither we can ne ought to refuse, whan god shall sende them neither we ought to pray for the eschuyng of them, otherwysse than with this condition, yf goddis pleasure so be. Many thynges we suffre in this worlde, and take theym for euill, but they be not euill of them selfe. All affections, dysseases, punyschenmentes and toynementes of the bodye, all the troubles of this worlde, and all aduersities, be good and necessarye instrumentes of god for our saluation. For god hym selfe (who can not saye other than truthe) sayeth: Those that I loue, I chastise. And agayne the apostle sayeth. He receyueth none, but whom he scourgeth. This is tyme of scourgyng, and the tyme to come, is the tyme of reste, ease, and blysse. And surely it is a great token, that we be in the fauour of god, whan he dothe scourge vs, and trieth and syneth vs lyke golde in the fyre, whyles we be in this worlde. As contrary it is a greate token of his indignation towards vs, to suffre vs lyuyng euill, to continuē in prosperitie, and to haue all thynges after our wylle and pleasure, and

Apoc. ii.
Hebr. xii.

THE SEVENTH PETITION

neuer to trouble vs or punyſhe vs with aduerſitie. Therfoze our ſauour Chriſt Jeſus (who knoweth what is beſt fo: vs) teacheth vs to praye and deſyre to be deliuered, not chiefly from worldly afflictions, trouble, and aduerſitie, whiche god ſendeth abundantly, euen to them, whom he beſt loueth, and with whome he is beſt pleaſed: But the euyl, which we moſte chiefly ſhulde pray to be deliuered from, is Synne, whych of it ſelfe is ſo euyl, that in no wyſe god can be pleaſed therewith.

AND bycauſe our ancient enemy the deuyl, who is the well and ſprynge of iniquitie, and is not onely hym ſelfe an homicide, a lyer, and an hater of the truth from the beginning: but alſo is the very rote and occaſion of all ſynne, and the common prouoker and ſtyzer of man to the ſame, and the letter and hinderer of all vertue and goodnes, bycauſe this enemy neuer ceaſeth, but continually ſercheth by all craftes and wyles to enduce vs to ſynne, and ſo to deuoure vs, and to bypng vs therby to euerlaſting damnation: Therfoze lyke as we deſyre here to be deliuered from ſynne, ſo alſo we deſyre, that our heavenly father wyll ſaue vs, and defend vs from this euyl, the cauſer of ſynne, that is to ſay, the deuyl, and from his power and tyranny, ſo that he ſhuld not by his malyce and gyles intice vs and draw vs into ſynne, wherby we myghte fynally be broughte vnto euerlaſtyng damnation. From the whiche alſo we pray here to be deliuered.

The

The salutation of the angell
to the blessed virgine Mary.

Hayle Mary full of grace/ the lord is
with the, blessed arte thou emonge
women. And blessed is the fruite of thy
wombe.



Or the better vnderstanding
of this salutation of the angel, made
to the blessed virgine Mary, ye shall
first consyder, how it was decreed of
the hole trinitie, That after the falle
of our firste father Adam (by which mankinde was
so long in the great indignation of god, and exiled
out of heauen) the seconde person, the euerlastynge
sonne of the father euerlastyng, shulde take vppon
him the nature of mā, and so as he was perfect god
shuld be perfect man, to redeme mankynd from the
power of the deuill, and to reconcile the same again
to his lord god. And for this purpose (as saint Luce
in his gospel declareth) in the vi. moneth after saint
Elizabeth was conceiued, with saint John the Bap-
tist, the aungell Gabriel was sent from god, into a
city of Galilee, named Nazareth, to a virgin, which
was despoused or ensured to a mā, whose name was
Ioseph, of the house of Dauid, and the virgines
name was Mary. And whan this angell came vn-
to this said virgen, he said these wordes: Hayle ful-
of grace, the lord is with the, blessed art thou emong

Luc. i.

THE SALVTATION.

women. And whan the vrgine hearing these woꝛdes, was troubled with theym, and mused with her selfe, what maner of salutation it shuld be. The angell sayd to her: feare not Mary, be not abashed, for thou haste founde fauour in the syght of god. And thou shalt conceyue in thy wombe, and shalt bryng forth a sonne, and thou shalt call his name **I E S V S**, he shall be great, and shall be called the sonne of the hyghest. And the lord god shall gyue vnto hym the seat of David, his father, And he shall reigne ouer the house of Jacob for euer, And his kyngdome shall haue no ende. Than sayd Mary to the aungelle: Howe can this be done? for I haue not knowlege of man. And the aungelle answeringe saide vnto her: The holy gost shall come from aboue in to the, and the power of the hyghest shall ouershadowe the. And therfore that holy one, that shall be borne of the, shall be called the sonne of god: And lo thy cousyn Elyzabeth hath also conceived a sonne in her olde age, and this is the syxte moneth sythe she conceived, whiche was called the bareyn woman: for there is nothyng vnpossible to god. To this Mary answered: Lo I am the handmayde of our lord, be it done vnto me as thou hast spoken. And than forthwith vpon the departure of the angell. Mary beyng newly conceived with the most blessed childe **I E S V S**, went vp into the mountaynes with speede in to a citie of Iuda, and came to the house of Zacharye, and saluted Elyzabeth. And as soone as Elyzabeth hearde the salutation of Mary, the chylde sprange in her wombe, and furthe

OF THE ANGEL.

furtherwith Elizabeth was replenished with the holy goste, and cried with a greate voyce and sayde: Blessed arte thou amonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lord cometh to me: For lo, as soone as the voyce of thy salutation was in my eares, the chylde in my wombe leapt for ioy. And blessed arte thou that dyddest beleue, for all thynges that haue ben spoken to the from our lord, shall be performed.

Secondly it is to be noted, that the angel Gabriel, which spake to the virgine, was an high angel, and an high messenger. And truely it was convenient, that he shoulde be so, for he came with the highest message, that euer was sente, whiche was the entreaty and leage of peace betweene god and man. And therfore the fyrst word of his salutation, that is to saye, Hail, or be ioyfull, was very convenient for the same. For he came with the message of ioy, and so sayde the other aungell, whiche at the birth of our sauour, appered to the shepherdes, I shewe to you (said he) great ioye that shall be to all the people. And surely consydering the effectes that ensued vpon his highe message, all mankynde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the bondes of the deuyll, was hereby deliuered, Man beinge exiled and banished out of heauen, was hereby restored thither againe.

These be suche matters of ioy and comforte to vs, that there neuer was or shall be no, can be any like.

Luc. ii.

THE SALVTATION.

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceyued that the virgine being alone, wolde be moche abashed and astonied at his maruailous and sodeine cōmynge vnto her. And therfore he thought it expedient, fyrst of all to utter the worde of ioye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentiously, bycause she shulde conceyue and beare hym, that was the very plenytude and fulnes of grace, the lord of grace, by whom is all grace, & without whome is no grace. And this is the syngular grace, by which she is called, not onely the mother of man, but also the mother of god.

Thirdely by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lord is not with them, that be not in grace, nor taryeth with them, that be boyd of grace and be in synne. For there is a separation and diuorice betwene the synfull soule and our lord, as the wyse man saythe: Seruerse thoughtes make a separation and a diuorice from god.

Sap.i.

Fourthly by these wordes, Blessed arte thou amonge women, was ment, that there was neuer woman so blessed. And truely she may wel be called so, mooste blessed among all women: for she had greate and high prerogatiues, whiche none other woman euer had, hathe, or shall haue. Is not this an high prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, not withstandinge, the

OF THE ANGELL.

the decree was made of his natiuitie by the hole trinitie, yet the thyng was not done and accomplished without or befoze her consent was granted: for the whiche, so solemne a messenger was sent. And also howe highe grace was this, that after the defaute made thzough the perswasion of the firste woman our mother Eue, by whom Adam was bzought into disobedience, this blessed virgin was electe to be the instrument of our reparation, in that she was chosen to beare the sauour & redemer of the world: And is not this a wonderfull prerogatiue, to see a virgine to be a mother, & conceyue her chylde without synne: we may worthily say, that she is the most blessed of all other women. And to the intent that all good chzisten men shulde repute and take her so: Beholde the prouidence of god, that wolde by another wytnesse confirme the same, for euen the very same wordes that the aungell spake, the blessed matrone saint Elyzabeth spake also, and where the angell made an ende, there she beganne.

The angell made an end of his salutation, with these wordes, Blessed art thou amonge women, The blessed matrone began her salutation with the same wordes, declarynge that she was inspired with the same spirite, that sent the aungell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earth. And after ward she added these wordes, saying: And blessed is the fruite of thy wombe. These be not the wordes of the angel but of saint Elizabeth: for whan the vyrgin Mary came to salute her, the sayd Elizabeth beyng inspired

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THE SALVTATION

red with the holy goste, and knowyng that the vir-
gine Mary was conceived, spake these wordes, of
the fruite that the virgine shulde bring forth.

And there is also an other wonderfull thyng to
be noted, for as it appereth in the gospell, the child
in saynt Elizabethes wombe, that is to say, saynt
John Baptista (whiche yet had scant lyfe) gaue te-
stimony to this fruite, that this fruite shulde saue
hym and all the worlde, and as a prophete he lepte
for ioy in his mothers wombe, & although he could
not than speake, yet neuertheles he declared by such
signes and tokens as he could, that blessed was the
frute of that wombe, And worthily called the fruit
of her wombe in that the substance of the nature of
man, whiche our sauiour Chyste toke vppon him,
was taken of the substance and nature of the moste
blessed virgin, and in her wombe. And so is called
the fruite of her wombe. And well he may be called
the blessed fruite, whiche hath saued vs and gyuen
vs lyfe, contrary to the cursyd fruite, whych Eve
gaue to Adam, by whiche we were destroyed and
brought to deathe: But blessed is the fruite of this
wombe, whiche is the fruite of life euetlasting.

And it is to be noted, that although this saluta-
tion be not a prayer of petition, supplication, or re-
quest or suit: Yet neuertheles, the church hath vsed to
adioyne it to the end of the Pater noster, as an hymne,
or a prayer of laude and praise, partly of our lord &
sauiour Jesu Chyste, for our redemption, and partly
of the blessed virgin, for her humble consent gyuen &
expressed to the angell, at this salutation. Laudes,
praise

OF THE ANGEL.

praise, and thanks at in this Ave Maria, principally gyuen & yelded to our lord, as to the autour of our redemption: But herewithal the virgin lacketh not her laudes, praise, and thanks, for her excellent and singular vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said, vnto this virgine: Blessed arte thou that dydest gyue trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be perfourmed.

The article of free wyll.



The comandementes & threateninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moste euidently do expresse and declare, that man hath freewyll also now after the falle of our fyrste father Adam, as plainly appereth in these places folowynge. Be not overcome of euill. Neglecte not the grace that is in the. Loue not the worlde, &c. If thou wylte enter into lyfe, kepe the comandementes. Which vndoubtedly shulde be saide in bayne, onelesse there were some facultie or power lefte in man, wherby he may, by the helpe and grace of god (if he wil receiue it, when it is offered vnto him) vnderstand his comandementes, and frely consent and obey vnto them: whiche thyng of the catholyke fathers, is called freewyll, which if we wil describe, we may cal it coueniently

Rom. xii.
i. Tim. iiii.
i. Ioan. ii.
Mat. xix.

free wyll

THE ARTICLE

in all men. A certayne power of the wyll ioyned with
 refon, wherby a resonable creature, without constraint,
 in thinges of reason discerneth and willetb good and
 euil, but it willetb not that good, whiche is acceptable
 to god: except it be holpen with grace: but that whiche
 is yll, it willetb of it selfe: and therfore other men de-
 fyned frewyl in this wise: Frewyl is a power of re-
 son & will, by which good is chosen by the assistance of
 grace, or euil is chose without the assistace of the same.

Howbeit the state and condition of freewylle,
 was otherwyle in our fyrste parentes, befoze they
 synned, than it was either in them, or in theyr poste-
 ritie after they hadde synned. For our fyrste paren-
 tes Adam and Eue, vntyll they wounded and ouer-
 threwe them selfe by synne, had so in possession the
 said power of freewylle, by the moſte lyberall gyfte
 and grace of god their maker, that not onely they
 myght eschue all maner of synne, but also knowe
 god, and loue hym, and fulfyll all thynges apper-
 teynyng to theyr felicitie and welthe. For they were
 made ryghtuous, and to the ymage and similitude
 of god, hauing power of freewylle (as Chrysostom
 sayth) to obey or disobey. So that by obedience they
 myght liue, and by disobedience they shuld worthy-
 ly deserue to dye. For the wyle man affirmeth, that
 the state of them was of that sort in the beginning:
 saying thus: God in the beginning did create man:
 and left hym in the handes of his owne counsell, he
 gaue vnto him his preceptes and comandementes,
 saying: If thou wylt kepe the comandemētes, they
 shall preſerue the: he hath ſet afoze the fyze and wa-
 ter

Ecd. xvi.

ter piet furth thy handes to whether thou wylt, be-
foze man is lyfe and deth, good & euyl what him li-
keth, that shall he haue. From this moſte happy
ſtate, our fyrſt parentes falling by diſobediẽce, moſt
greuouſly hurted them ſelues and theyr poſterytie.
Foꝛ beſides many other euils, that came by þe tranſ-
greſſion, the high power of mans reaſon, & fredome
of wylle were wounded and coꝛrupted, and all men
therby brought in to ſuch blyndnes and infirmitie,
that they can not eſchue ſinne, except they be illumi-
ned and made free by an eſpeciall grace, that is to
ſay, by a ſupernatural helpe and working of the ho-
ly goſte, whiche although the goodnes of god offe-
reth to all men, yet they onely enioye it, whyche by
their free wylle do accepte and imbrace the ſame. Foꝛ
they alſo that be holpen by the ſayde grace, can ac-
complyſhe and perfoꝛme thynges that be foꝛ their
welth, but with moch labour & endeuour: ſo great
is in our nature the coꝛruption of the fyrſt ſynne, &
the heuy burdein bering vs down to euyl. Foꝛ truly
albeit the light of reaſon doth abide, yet it is moche
darkened, & with moch difficultie both diſcerne thin-
ges þe be inferioꝛ, & pteyne to their preſent life, but to
vnderſtād & perceyue thinges that be ſpiritual, & p-
teyn to the euerlaſtig life, it is of it ſelf vnable. And
ſo likewiſe although there remain a certain fredom
of will in thoſe thinges, which do pteyn vnto the de-
ſires & woꝛkes of this preſent life, yet to pfoꝛme ſpi-
rituall & heuenly thinges, freewyl of it ſelf is inſuf-
ficiẽt: and therfoꝛe the power of mans freewyl, being
thus wounded & decayed, hath neede of a philiſtion:

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to heale it, and an helpe to repaire it, that it may receyue lycht and strength, wherby it may se, and haue power to do those godly & spiritual thynges, which befoze y^e fall of A^dā, it was able & might haue Done.

Ps. Cxvlii.

Hier. xviii

IN this blyndnes and infirmitie of mans nature, p^recedyng of original synne, the p^rophet Dauid had regard, whan he desired his eyes to be lightned of almighty god that he might consider the meruaylous thynges that be in his lawe. And also the p^rophet Hieremy, saying: Hele me O lord, and I shal be made hole. Saint Augustine also playnely declareth the same, saying: We conclude that freewyll is in man after his fall, whiche thyng who so denieth is not a catholike man: but in spirituall despyres & workes to please god, it is so weake and feble, that it can not either beginne o^r perfoyme them, onelesse by the grace and helpe of god, it be p^reuented and holpen. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthfull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thynges be inspired to men, and strength and constance giuen to perfoyme them, if men do not wylfully refuse the sayde grace offered vnto them.

Iohn. xv.

AND lykewyse as many thynges be in the scripture, whiche doo shewe freewylle to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyl be not p^reuented and holpen, it can neither do nor wyl any thyng, good and godly. Of which so, te be these scriptures folowynge: without me ye
can

can do nothing. No man commeth to me, except it be ^{John. vi.} gyuen hym of my father. we be not sufficient of our ^{ii. Cor. iii.} selfe, as of our selfe to thinke any good thing. Accordyng vnto whiche scriptures, and suche other like, it foloweth, that free wyll, before it maye wyll, or think any godly thing, must be holpen by the grace of Chyist, and by his spirite be preuented and inspyred, that it may be able therto. And being so made able, may from thensforth worke together with grace, and by the same susteyned, holpen, and mainteyned, may do and accomplyshe good workes, & auoyd synne, & perseuere also, and encrease in grace. It is surely of the grace of god onely, that fyrst we be inspired and moued to any good thynge: but to resyst temptations, and to persiste in goodnes and go forwarde, it is bothe of the grace of god, and of our free wyll and endeuour. And fynally after we haue perseuered to the end, to be crowned with glory therfore, is the gift and mercy of god, who of his bountifull goodnes hath ordeyned that rewarde to be gyuen after this lyfe, accordeinge to suche good workes as be done in this lyfe by his grace.

Therefore men ought with moche diligence and gratitude of mynde, to consyder and regarde the inspirations and holosome motions of the holy goste, and to imbrace the grace of god, whiche is offered vnto them in Chyiste, and moueth them to good thinges. And furthermore to go about by all meanes to shew them self such, as vnto whom the grace of god is not gyuen in vayne, And whan they doo feelee, that not withstandinge their diligence, yet
through

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throughe their owne infirmitie, they be not able to doo that they desyre, than they oughte earnestly and with a feruent deuotion, and stedfast faythe, to aske of hym whiche gaue the begynnynge, that he wolde vouchesafe to performe it: whiche thyng god woll vndoubtedly graunt, acco:dyng to his p:omysse, to suche as perseuere in callynge vppon hym. For he is naturally good, and willeth al men to be saued, and careth for them, and prouydeth al thyng, by whiche they may be saued, except by their owne malice they woll be euill, and so by rightuous iudgement of god, perishe and be loste. For truely men be to theym selues the autours of synne and damnation. God is neither autour of sinne, nor the cause of damnation. And yet dothe he moste ryghtuously damne those men, that do with vices corrupte their nature, whiche he made good, and doo abuse the same to euill desyres agaynste his moste holy wyl. Wherefore men be to be warned, that they do not impute to god their vice, or theyr damnation, but to them selues, whiche by freewyl haue abused the grace and benefites of god.

All men be also to be monished and chiefly preachers, that in this hygh matter, they lokynge on bothe sydes, soo attempre and moderate theym selues, that neyther they soo preache the grace of god, that they take away thereby freewylle, Nor on the other syde so extoll free wyl, that iniury be done to the grace of god.

The

The article of Justification.



For the more clere vnderstan-
dyng of this article folowynge, it
is to be noted that all men after the
fall of Adam, naturally descendynge
and comming of him, be bozne in o-
riginall synne, that is to saye, they
lacke that original iustice and innocency wherewith
Adam in his creation was endued, and whiche al-
so all his posteritie shulde haue had if he throughe
his disobedience, and breakynge of the commande-
ment of god, had not lost the same from hym selfe, &
all his posteritie. And further also they be bozne
with concupiscence, wherof springe vnlawfull de-
sires, repugnant and contrarpe vnto the lawes of
god, and be giltye to euerlasting deathe and damna-
tion, from the whiche they can in no wyse be dely-
uered by any strength or power that is in them, but
rather fall daily into further displeasure of god, by
committynge and addynge of many actuall synnes.

Wherfore to the entent, that man might be deli-
uered out of this wretched & miserable state, wher-
vnto he had brought him selfe, and might recouer
again the same thinges that were giuen vnto him
in his fyrste creation, and therby attayne the euer-
lasting blisse in heauen, it pleased almighty god of
his great and infinite mercy and goodnes, to sende
his owne onely begotten soune, the seconde person
in trinitie, to take vpon him the nature of man, and
therin to woꝝke the mistery of our redemption, that

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is to say, to deliuer vs from the captiuitie of the de-
uill, synne, and damnation, & to be the very meane
of our reconciliation to god, & of our iustification.
And surely this reconciliation of mortal man to the
fauldy of god immortal, did necessarily require such
a mediator betwene them, as had in hym selfe the
perfect nature of them bothe, which is the very pro-
perties of a meane betwene two, to be partener with
bothe them, betwene whom he taketh vpon hym to
be a meane. For if he be holely ioynd with the one
and clerely separated from the other: Than he is
not mete to be a mean, or mediator betwene two,
whiche be at debate and enmitie. wherfore our sa-
uour Christ being naturally god, toke vpon hym
the nature of man, that he might therby be conuer-
saunt among men, and by his death redeme them, &
yet he still retained and kepte his godhead, and was
both god and man together. For if he had ben man
onely, and not god, than his death coulde not haue
ben a worthy and sufficient satisfaction for sinne, to
the iustice of god. And if he had ben onely god and
not man, than he by his bodily conuersation, could
not haue called vs agayne to god, nor suffered and
died bodily for vs. And this properties of a media-
tor saint Paul consideyng writeth to Timothee,
That there is but one mediator betwene god & man
which is Christ Iesus, meaning therby, that bycause
he onely had bothe the natures in hym, therfore he
onely, and none other but he, was able to be a suffi-
cient mediator and meane of our reconciliation to
god, and of our iustification.

1 Tim. ii.

And

OF IUSTIFICATION.

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification. It is to be noted, that this word Iustification, as it is taken in scripture, signifieth the makinge of vs righteous afore god, where before we were vnrighuous, as whan by his grace we conuert vnto him, & be reconciled into his fauour, and of the children of ire and damnatio, we be made the children of god, and inheritours of euerlasting life that by his grace we may walke so in his waies that finally we may be reputed & taken, as iust & righteous in the day of iudgement, & so receyue the euerlasting possession of the kingedome of heauen. And albest god is the pꝛincipall cause, & chiefe worker of this iustificatio in vs, without whose grace no mā can do no good thyng, but folowing his free wil in the state of a sinner, encreaseh his owne iniustice, & multiplieth his sinne: Yet so it pleaseth the hyghe wysdome of god, that man pꝛeuented by his grace (which being offered, man maye if he wyll refuse or receiue) shall be also a worker by his free consent, & obedience to the same, in the atteinyng of his owne iustification, and by goddis grace and helpe, shall walke in such workes, as be requisite to his iustification, & so continuing come to the perfect end thereof, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauour **CHRIST** hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the synnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man

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kynde onely by his worthy merite and deseruyng, and willing all men to be saued, calleth vpon al the worlde, without respecte of persons, to come and be partakers of the ryghtuousnesse, peace, and gloꝝy, whiche is in hym: yet foꝛ al this benignitie & grace shewed vniuersally to þ hole worlde, none shal haue the effect of this benefite of our sauour Chꝛist, & enioy euerlastyng saluatiõ by him: but they that take suche wayes to attayne the same, as he hath taught and appointed by his holy woꝛd, in suche oꝝdꝛe, manner, and fourme, as here foloweth: that is to say, fꝛst as touchyng all them, whiche be of age, and haue the vse of natural reason afoꝛe they be chꝛistened, the will of god is, that all suche (if they will be saued) shal at the hearyng of his blessed woꝛde giue stedfast faith and assente thervnto, as saint Paule saith: He that cometh to god must beleue: and by that faith grounded on the truth of the woꝛd of god, beynge taughte bothe of the thꝛeatnynges of god, agaynst sinners, and also of the great goodnes and mercy of god, offered to mankinde in our sauour & redeemer Chꝛist Jesu, they muste conceyue an hartly soꝛowe and repentance foꝛ theyꝛ sinnes, with a sure trust to haue foꝛgyuenes of them, by the merytes & passion of our sauour Chꝛiste. And ioyninge ther-vnto a full purpose to amende theyꝛ lyfe, and to cõmitte sinne no moꝛe, but to serue god al their life after. they muste than receyue the sacrament of baptism. And this is the very playne oꝝdinary way, by the whiche god hath determined, that man beyng of age, and comyng to chꝛistendome, shuld be iustified

Hebr. xi.

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stified. For as for infants, it is to be beleued, that their iustification is wrought, by the secreete operation of the holy gost in theyr baptisme, they beyng offered in the fayth of the churche.

And this Justification, wherof we haue hitherto spoken, may be called the first Justification, that is to say, our first coming into goddis house, which is the churche of Chyste, at whiche comming we be receiued and admitted, to be of the flocke and familie of our sauiour Chyste, and be professed & sworne to be the seruantes of god: and to be souldiours vnder Chyste, to fyghte against our ennemies the deuyl, the worlde and the fleshe. Of whiche enemies if it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy, but for the recouering of our former estate of Justification, whiche we haue losse, to aryse by penance, wherein proceeding in sorowe and moch lamentation for our synnes, with fasting, almesse prayer, and doing all suche thinges, at the leaste in true purpose and will, as god requireth of vs we must haue a sure trust and confidence in the mercy of god, that for his sonne our sauiour Chyristis sake, he will yet forgiue vs our synnes, and receyue vs vnto his fauour again, and so being thus restored to our iustification, we must goo forward in our battayle asforesayde, in mortifieng our concupiscence, and in our dayly spiritual renouation, in folowing the motions of the spirite of Chyste in doing good workes, and absteyning from sinne, and all occasions therof, being armed with faith, hope, and charitie,

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to the intent we maye attayne our ffnall iustificati-
on, and so be glozified in the day of iugement, with
the rewarde of euerlasting lyfe.

Wherfoze it is necessary for the keeping and hol-
ding of this Justification, ones conferred and giue
in Baptisme, or recovered again by penāce, throught
the merty of our sauour Chyist, and also for the en-
creasynge of the same iustification, and fynall con-
summation therof, to take good hede, and to watche
that we be not deceyued by the false suggestion and
temptation of our gostly enemye the demyll, who
as saint Peter saith, goeth about like a roring lion, see-
king whom he may deuour,

AND it is no doubt, but although we be ones iu-
stified, yet we maye fall there fro, by our owne free
wyll and consenting vnto sinne, & folowing the
desyres therof. For albeit the house of our consciēce
be ones made cleane, & the foule spirite be expelled
from vs in baptisme, or penance: yet if we waxe idle
and take not hede, he wyll retorne with seuen woꝛse
spirates, and possesse vs a gaine. And althoughe we
be illuminated, and haue tasted the heauenly gift, and
be made partakers of the holy gost: yet may we fal
and displease god, wherfoze as saint Paule saith:
1. Corin. x He that standeth, let hym take hede that he fal not.

AND here all phantasticall imagination, cury-
ous reasoning, and baine trust of predestination, is
to be laid apart. And accoꝝding to the plain maner
of speaking & teaching of scripture, in innumerable
places, we ought euermore to be in dreade of our
owne frailtie, naturall propitie to fall to synne, &
not

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not to assure our selfe, that we be elected any other
 wyse, than by feling of spiritual motiōs in our hart
 and by the tokens of good and vertuous liting, in
 folowing the grace of god, and perseuerynge in the
 same to the ende. And this sainte Peter exhorteth ii. Petri. ii.
 vs to make our vocation and election sure and sta-
 ble. And Christ saith: He that perseuereth vnto the Ma. xxii.
 ende, shalbe saued. And in reuelation of saint John:
 Be faithfull vnto death, and I shal giue the the crown Apoc. ii.
 of life. Wherfore whan we be ones elected, and ad-
 mitted vnto goddis seruice (as is aforesayde) and
 haue receyued our iustification in baptisme, oꝛ be
 restozed therbnto by true penance, than muste we
 continually walke after Christ, bearyng our crosse,
 and encreasinge in his grate by good woꝛkes, and
 so doing procede, go foꝛwarde and encrease in our
 Justificatiō, accoꝛding to the sayeng of saint John:
 He that is iuste, let him be more iustified. Foꝛ as the
 grace of god and the gistes therof, that is to saye,
 fayth, repentance, dreade, hope, charitie, with other
 fruites of the holy gost do encrease in vs, so do we
 waxe and encrease in our Justification.

And therfore it is playne, that not onely fayth,
 as it is a distincte vertu oꝛ gifte by it selfe, is requi-
 red to our iustificatiō: but also the other gistes of
 grace of god, with a desire to do good woꝛkes, pro-
 ceeding of y^e same grace. And where as in certain pla-
 ces of scripture, our iustification is ascribed to faith
 without any further additiō oꝛ mētion of any other
 vertue oꝛ gift of god: it is to be vnderstand of faith
 in the second acception, as befoze is declared in the
 article.

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Gala.v.

article of faith wherein the feare of god, repentance, hope, and charitie, be included and compꝛysed, all whiche must be ioyned together in our Justification: So that no fayth is sufficient to Justification oꝝ saluation, but suche a fayth, as woꝝketh by charitie, as is playnely expꝛessed by saint Paule in his epistle to the Galathians. And that also our good woꝝkes, which we do, being ones iustified, by faith and charitie, auaille bothe to the conseruation and perfection of the said vertues in vs, and also to the encrease and ende of our Justification and euerlasting saluation.

And althoughe we can neuer be iustified without these gyftes of the holy goste, faith, repentance, hope, charitie, with desyre and study to bring foꝝ the good woꝝkes: Yet it is to be vnderstande that neuerthelesse we be iustified Gratis, that is to say, freely, foꝝ as moche as all gyftes oꝝ woꝝkes, whereby our iustification is woꝝughte and accomplished, come of the free mercy and grace of god, and not of our deseruing: So that our pꝛide and gloꝝy in our selfe, and our owne woꝝthynes, is vtterly excluded. Foꝝ we be not able of our selues, as of our selues, not as moche as to thinke any good thing, but our ablenes and our sufficiency is of god, which giueth vs the sayd gyftes of his own inestimable goodnes and dothe also assiste vs with his holy spirite, and strength vs, to kepe his commandementes.

And further where our keepyng of them is vnperfect, and euen in the beste men wanteth a greate deale of that duetye to god, whiche they ought and
be

OF IUSTIFICATION.

be bound to do: yet almighty god of his mere mer-
 cye and goodnes, accepteth the same as a perfecte
 fulfillynge of them for our sauiour Ch:istis sake,
 which hath fulfilled the law for vs, and is the ende
 and perfection of the lawe, to all that truly belene
 in him. And so we haue all Gratis, that is to saye of
 his grace, and not of our worthinesse, or any me-
 rite goinge before grace, but receiuing all of god,
 as saint Paule saith: what hast thou that thou hast 1. Cor. iij.
 not receiued? we referre all vnto his goodnes and
 mercy, by the whiche we both come vnto the begin-
 nyng of our iustification, and do procede and go
 forwarde in the same, and finally attayne the ende
 therof, and be brought to euerlasting life, vnto the
 which the very way appoynted by Ch:iste (whose
 worde no man may change) is, to kepe and obserue
 the comādementes of god, for he saith exp:essely:
 If thou wylt enter into lyfe, kepe the commandemen- Math. xix.
 tes: that is, apply thy hole study and affection
 to walke in the law of god, wherein if thou per-
 seuer, thou shalt be saued. And so after thy
 iustification, thou shalt be glorified
 according to the order of god, whi-
 che saynte Paule speaketh of
 whan he sayth: Quos ius-
 tificauit, Illos glori-
 ficauit.*.

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The

THE ARTICLE
The article of good workes.

A preaching and learnynge of the word of god in Christis church, ought to tende to this ende, that men maye be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good workes wrought in faith and charitie, and vnto to forsake the workes of synne and the fleche, which who so euer do committe (excepte they repent and amend by penance) they shal not (as saint Paul saith) inherite the kingdome of god.

2. Tim. iii.

And that holy scripture goth to this pointe, to perswade men to lyue well, and to do good workes saint Paule testifieth saienge vnto Timothe: All scripture writen by the inspiration of god, is profitable to teache, to reprove, to correcte, to instructe, that the seruaunte of god may be perfecte, and made apt vnto every good worke. And where as we speake of good workes, it is to be vnderstand, that we meane not only of outwarde corporall actes and dedes, but also and rather of al inwarde spiritual workes, motions, and desires, as the loue and feare of god, ioye in god, godly meditations and thoughtes, patience, humilitie, and such lyke. And also it is to be vnderstande, that by good workes, we meane not the superstitious workes of mennes owne inuention, whiche be not commanded of god, nor approued by his worde, in whiche kynde of workes many christen men, and specially of them that were lately

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lately called religious (as monkes, friers, nunnēs,
and suche other) haue in times past, put they; great
truſte and confidence. No; yet we meane not of ſu-
che moꝛal actes, as be done by the power of reaſon
and naturall will of man, without fayth in Chriſt:
which albeit of their owne kinde they be good, and
by the lawe and light of nature, man is taught to
do them, and god alſo many tymes dothe tempoꝛal-
ly rewarde men foꝛ doing the ſame, yet they be not
meritoꝛious, no; auaylable to the attepnyng of e-
uerlaſting life, whan they be not done in the faythe
of Chriſte, and therfoꝛe be not accompted amonge
the good woꝛkes, wherof we do here intreat: but
we ſpeake of ſuche outwarde and inwarde woꝛkes
as god hath prepared foꝛ vs to walke in, and be
done in the faith of Chriſte, foꝛ loue and reſpecte to
god, and can not be bꝛought foꝛ the onely by mans
power, but he muſt be pꝛeuented and holpen therto
by a ſpeciall grace.

And theſe woꝛkes be of two ſoꝛtes, foꝛ ſome be
ſuch as men truely iuſtified, and ſo continuinge, do
woꝛke in charitie of a pure harte, and a good con-
ſcience and an vnſayned faith: which woꝛkes al-
though they be of them ſelues vnwoꝛthy, vnperfect
and vnſufficient: yet foꝛ as moche as they be done in
the faith of Chriſte, and by the vertue & merites of
his paſſion, they; vnperfectnes is ſupplied: the mer-
cifull goodnes of god accepteth them, as an obſer-
uation and fulfilling of his lawe, and they be the
very ſeruite of god, and be meritoꝛious towardeſ
the attepnyng of euerlaſtinge lyfe. And theſe be
e it called

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called the woꝛkes and frutes of rightuouſneſſe.

Other woꝛkes there be, whiche be not ſo perfect as theſe, & yet they be done by the grace of god in faith and good affection of harte towardeſ god, as thoſe be, which me that haue ben in deadly ſinne and by grace turne to god, do woꝛke & bying foꝛthe vpon reſpecte and remorſe, that they haue foꝛ theꝝ offences done againſt god. And theſe may be called properly the woꝛkes of penance. As foꝛ example: whan a ſinner hearing oꝛ remembꝛing the lawe of god, is moued by grace, to be contrite and ſorꝛe foꝛ his offences, and beginneth to lament his eſtate, & to fall to prayer and other good dedes, ſeking to auoide the indignatiõ of god, and to be reconciled in to his fauour: Theſe woꝛkes come of grace, but yet this mā is not to be accompted a iuſtified man, but he is yet in ſeking remiſſion of his ſinnes, and his iuſtification, which the anguiſhe of his own conſcience telleth him, that he yet wanteth, but he is in a good way, and by theſe meanes doth entre into iuſtification, and if he do procede & with hartꝝ deuotion ſeke foꝛ further grace, he ſhall be aſſured of remiſſion of his ſinnes, and attaine his iuſtification, and ſo be made able and mete to walke in the very pure ſeruiſe of god, with a cleane conſcience, and to bying foꝛth the foꝛſaide woꝛkes of rightuouſneſſe in Chꝛiſt, which he can not do, afoꝛe he be iuſtified.

And that ſuche woꝛkes of penance, as we haue ſpoken of, be required to the attaining of remiſſion of ſynnes and iuſtification: It is very euident and playne by ſcripture, as when our ſauour Chꝛiſte ſaith

OF GOOD VWORKES.

sayth: Be penitent, and beleue the gospel, that is to say, first be contrite, and knowlege your synnes, & than receiue the glad tidings of remission of your synnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christ, and to haue remission of synnes by hym, as it is wryten in the thirde chapiter of Luke, and specially that they, which be ones chrestened, and afterwarde fall from the grace of god by mortall syn, can not recouer their iustification without penance, it is playne by the saying of saynt Peter vnto Simon Magus, where he sayeth: Do penance for this thy wyckednes, and praye god, if peradventure this thought of thy hart, may be forgyuen vnto the. Marc. i.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherin men be taught, firste to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receiue remission of synnes and iustification. And although suche workes of penance be required in vs, towarde the attaining of remission of synnes and iustification: yet the same iustification and remission of synnes is the free gifte of god, and conferred vnto vs, Gratis, that is to say, of the grace of god, whereby we doynge suche thynges, and hauing suche motions and workes of penance, be prepared and made moze apte, to receiue further grace of remission of our synnes and iustification. Act. vii.

And it is not inconuenient that suche thynges shulde through grace be done by vs first, and yet it

THE ARTICLE

Apo. xxii.

Shulde be sayd, that we receyue the sayde gyft freely.
 For Chyste sayth in the reuelation of saynt Iohn,
 Qui sitit ueniat, & qui uult, accipiat aquam uitæ gratis:
 He that is thursty, let hym come, and he that woll,
 lette hym take the water of lyfe frely. Where he as-
 signeth this gyfte of god to be freely gyuen & con-
 ferred, and yet there is requyred some labour befoze
 as to haue a wyll and desire to come, which coming
 can not be without arisynge by faithe and penance, &
 proceeding in the same, & so to take the water of lyfe,
 it is to say iustificatiõ, throught our sauour Chyste:
 whiche ones receiued in baptisme or after baptisme
 being recouered by penance, although man dayly
 do offende and fall into dyuers veniall synnes, by
 reason of his infirmitie and weakenesse, and ther-
 fore hath nede of continuall and dayly repentance:
 Yet as longe as he consenteth not to deadely sinne,
 he leseth not the state of his iustificatiõ, but remai-
 neth styll the chyld of god. And being in that state,
 hath power by goddis grace, dwellyng in hym, to
 do suche woꝝkes, as by acceptation of god throught
 Chyste, be compted woꝝkes of rightuousnes, and do
 serue for the pꝛeseruation and encrease of his far-
 ther iustificatiõ, and be appointed by goddis most
 gracious pꝛomysse, to haue euerlasting rewarde in
 heauen. Whiche bothe inward and outward woꝝ-
 kes be not onely the declaryng of our faith and con-
 fidence in god, and of the grace whiche we haue re-
 ceuyed: but also a continual exercyse, nourishment,
 pꝛeseruation, encrease, and perfection of the same.
 For yf we shulde not, after that we haue professed
 Chyste,

OF GOOD VVORKES.

Chyſte, apply our wyll to worke well accordyng to our ſayd pꝛoſeſſion, than ſhulde we falle from the grace of god, and the eſtate of rightuouſnes and iuſtification, whiche we were ones ſet in, and become agayne the ſeruantcs of ſynne. And as ſaint Peter ſaith: we ſhuld be in worſe caſe, than we were before we receyued the knowlege of Chyiſt. ii. Pet. ii.

And that we encreace in grace by workynge in the grace of god ones receyued, it appereth by the worde of our ſauour Chyiſt, where he ſaith: *Omni habenti dabitur & abundabit.* Meaning therby, that who ſo euer bleth well the grace of god, whiche is offered vnto hym al redy, he ſhall haue moze, & ware plentyfull in grace. wherfoze as we contynue and perſeuere in good workes, ſo moze and moze we go forward and pꝛocede in our iuſtification, and in encreaſyng the ſame, wher vnto ſainte Peter exhorteſt vs, ſaying: Fall not frome the ſure eſtate wherin ye ii. Pet. iii. be ſette, but increaſe and grow in grace, & in the knowlege of our lorde and ſauour Jeſu Chyiſt.

And to aſcribe this dignitie vnto good workes, it is no derogatiō to the grace of god. For alſmoche as it is to be cōfeſſed, that al good workes come of the grace of god. And our merites, as ſaint Auguſtine ſayth, be but the gyftes of god, and ſo in our ſelfe we may not gloze noꝛ loke backe on our owne workes oꝛ dignitie, whiche is naught, as of our ſelfe: but of the onely acceptation of goddes mercy. And therfoze we muſt as ſaynt Paule ſayth: *Extende our ſelfe to that whiche is afore vs, to the rewarde of the beauenly callynge, whiche is in Chyiſte, and ſtill pꝛocede* Phili. iii.

THE ARTICLE

Luc. xvii.

Ma. xxv.

ii. Cor. ii.

Luc. i.

Ti. ii.

cede in good workes, knowynge our selues to be euer
more greater debtours to god for his grace. And
whan we haue done all, whiche we be bydden doo,
the scripture teacheth vs to say, that we be vnprofi-
table seruantes: bicause that what so euer we haue
dowle, it is but our duety, no; we haue done nothing
but that we haue receyued of his gifte to do, and
that to our profite and not to his. But yet must we
take hede, that scing we haue receyued the grace of
god, we be not found vnprofitable seruantes in this
wyse, that is to say, idell seruauntes: to whome it
shall be sayde: Cast out the vnprofitable seruaun-
tes, into the outwarde darkenes, where shalbe we
pyngge and gnashyng of tethe. And saint Paule al-
so exhorte the saying: Receyue not the grace of god in
vayne: that is to saye: worke well: For the grace
of god is giuen you to that entent, and to that ende
we are redemed by Christe, and deliuered from the
thraldom of synne, and captiuitie of the deuyll, that
we shulde serue god, as Zachary sayth, in holines and
rightuousnes afore hym all our life. And in an other
place sainte Paule saythe: The grace of god hath
appered to byng saluation vnto all men, teaching
vs, that we renouncynge all vngodlynes, and
worldly desyres, shulde lyue in this present worlde
sobely, iustly, and deuoutely, loking for the bles-
sed hope and apperance of the glory of the great
god, and our sauiour **I E S U C H R I S T**: which
gane hym selfe for vs, to redeme vs from all wy-
kednes, and to clense vnto hym selfe, a special peo-
ple whiche shoulde be studious folowers of good
workes

OF GOOD VWORKES.

workes. In whiche godly sentence of saint Paule, besides other great plenty of fruitfull learning and edifieng, he toucheth in thre wordes, all the good workes of a true christen man, where he saith Soberly, Justly, and Deuoutly. For in this worde Soberly, he comprehendeth all abstinence and temperance, and our duetie touchinge our body. And in saieng, Justly, he containeth al workes of charitie to wardes our neighbour, with due obedience to our princes, heades and gouernours. And in this word Deuoutly, he concludeth all our workes spirituall which be done immediatly vnto god, as praier, thinkinge of god, desiringe of his glory. &c.

AND vnto all these workes, ought we moste diligently with all labour and care to apply our wyl, for these effectes and endes, that is to saye, the glorye of god, the profite of our neyghbour, and our owne merite, that we may shewe our self thankful seruantes to our sauour Iesu Christ, and to be the very people of god, and that he may be glorified in vs, that his churche maye be edified by our example, that we maye auoyde falling into temptation and sinne, that we maye scape the scourge of god, that the grace of god and the giftes thereof may encrease, and be made perfecte in vs, that we maye make our election stable and sure, that we may attayne euerlastinge life, being founde fruitful in the daye of iudgement, where every man shall receyue according to his workes.

Of

PRAYER FOR
Of prayer for soules departed.

For as moche as due orde of charitie requyeth, and the boke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moch as suche vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitable done. And truely it standeth with the very orde of charitie, a chrissten man to pray for a nother bothe quicke and deade, and to comende one an other in their praiers to goddis mercy, & to cause other to praye for them also, as wel in masses & exequies, as at other times, and to giue almes for them, according to the vsage of the churche, & ancient opinion of the old fathers: trusting that these thinges, do not only profite and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profite them, which notwithstanding they be departed this present lyfe, yet remayne they stil, members of the same mystical body of Christ, wherunto we pertain.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and auayle: Therefore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shuld yet though

SOULES DEPARTED.

(though their intente be moze for one then for an other) cause them also to be done for the vniuersal cōgregation of chriſten people quicke and deade, for that power and knowlege afore reherſed pertaineth only vnto god, which alone knoweth the meaſures and times of his owne iudgement and mercies.

Furthermoze bicauſe the place where the ſoules remaine, the name therof, the ſtate & condition which they be in, be to vs vncertaine, therfore theſe with al other ſuche thinges, muſt alſo be left to almighty god, vnto whoſe mercy it is meete and conuenient for vs, to cōmende them, truſtyng that god accepteth our prayers for them reſeruyng the reſte holy to god, vnto whome is knowne they: eſtate & condition, And not we to take vppon vs neyther in the one part, ne yet in the other, to gyue any ſonde and temerarious iudgement, in ſo hyghe thynges, ſo farre paſſing our knowlege.

Finally it is moche neceſſary, that all ſuch abuſes as heretofore haue bene brought in, by ſuppoſers and maintainers of the papacye of Rome, and their complices, concerning this matter, be clerely put awaye, and that we therfore abſteine from the name of purgatory, and no moze diſpute or reaſon therof. Under colour of whiche, haue ben aduanſed many ſonde and great abuſes, to make men beleue that though the biſhop of Romes pardōs, ſoules mighte clerely be deliuered out of it, & releaſed out of the bondage of ſynne. And that maſſes ſayde at Scala celi, and other preſcribed places phantaſied by me, did there in thoſe places moze profit the ſoules,
then.

PRAYER FOR SOVLES DEPARTED.
them in an other. And also that a prescribed numbre
of prayers, soner than other (thoughe as deuoutly
said) shuld further their petition soner: yea special-
ly if they were saide befoze one image moze than an
other, which they phantasied. All these and such like
abuses be necessary vtterly to be abolished and ex-
tinguished.

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